

**A DETEC  
TION OF THE  
Devils Sophistrie, wher  
with he robbeth the vn-  
learned people, of the  
true bleeke, in the  
most blessed Sa-  
crament of the  
altier.**

*By Bp. Stephen Gardiner*

*Timeo ne sicut serpens tuam sedulam Maria  
sua: ita corrumpatur sensus uestri, & ex-  
cidant a simplicitate. 2. Cor. 11.*

1546

# A DETEC

TION OF THE

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12. 20. 21.  
dience, which is a displeasunt fault  
to enterpuse the subuersion of god-  
des honour and glozte. Finally reade  
when thou readeest, with fauour, to  
that truth, which the consent of Chri-  
stes church, hath from the beginnyng  
commended vnto vs, and reuerently  
at theyr handes receyue the true vn-  
derstandynge of scriptures, whose  
true testimonie hath certified vs of  
the selfe same scriptures. And haue  
alwayes in remembraunce the wo-  
des of saynt James, how God  
testifyeth the presumptuous  
and arrogant, and geueth  
grace to suche as be in  
spirite, meke & lowly,  
which gys; God  
graunte the, and  
well to  
fare.

# A DETECTION OF

the Deuils Sophistrie, wherewith he robbeth the vnlearned people, of the true belefe, in the moost blessed sacrame[n]te of chaulter.



**A**nd fyyst chiefe and pryncypall poynt of Deceyte. and sophistrie is, to make euery mā thinke of him selfe, further then is in dede in him, by this perswasio[n], that god graunteth true vnderstandinge and wisedom, to euery man, that wold haue it, hath nede of it, and asketh it, in his name, which hath such an euident trueth in it, as no man can directly denye it, and gaine say it, for so god doth in dede, and yet not so as vnlerned do take it, and thinketh it to

The deuill deceyvyth the most crasse ly wile he p[re]sently truth.

At iii.

Psal. 54.

Ierim. 1.

Iohn. 2.

Matth. 14.

Exod. 16.

Exod. 24.

Exod. 25.

Exod. 26.

Exod. 27.

vnderstanded. For albeitt god giueth  
all knowledge, to fede the soule, as  
he giueth alid all foode & nouriture  
to y<sup>e</sup> corpozall bodie, & this for both,  
generally said. Iacob super. Dominum  
curā tuā, & ipse in conuener, wherein  
god hath also, to shew his omnipotē-  
cy, giue sodenlye, speche to them that  
coulede not speake, as to Ieremy, geue  
the vnlernd, sodely knowlege, to con-  
foute the great clerkes, chaunged wa-  
ter into wine, in a mouente, to make  
thre togeses of y<sup>e</sup> feast, & multiplied  
by his blessing, the flue loues to y<sup>e</sup> ne-  
cessary relief of the hungry, fed his peo-  
ple with manna in desert, & geuen the  
doyl relief, out of the hand by y<sup>e</sup> stone wa-  
ter, so we may not be too presumptuous  
god, in that he catted water, therefore  
also he well al wates continually wouke  
newe miracles, & geue his giftes out  
of opyne and make her nest in y<sup>e</sup> desert  
of y<sup>e</sup> thirde and ende ignozites, lea-  
med before they go to school. And in  
o bedde might as wel and better aske  
out bodely foode about our labour, &

12. 1. 1.

reasonable time, as aske þ knowledge of  
 learning, to instruct þ soule, wout time  
 o; due endeuor; wherwith to attaine þ  
 same. It is gods worke, þ we come by  
 it when we come by it w our laboz &  
 teaching of other, for neq; qui placat  
 e sit aliquid, neq; q; rigat, sed qui incre-  
 mētū dat, de⁹. And we þ in our Pat no  
 ster, aske our dayly bread, knowledge  
 it to come of god when we haue it, &  
 yet no mā boasteth him self to haue it,  
 because he hath asked it, o; lokeith o-  
 therwise for it, but by thappling of  
 his laboz & industry therunto; which  
 persuasiō if these simple vnlearned; had  
 in þ attaining of wisdom, they wold  
 mistrust their own iudgement & thinke  
 the self (as they be) vnlearned, & wout  
 lōge exercise & diligente endeuor, w a  
 vessel mete & apte to receiue the same,  
 not thinke the selfe to haue obtained  
 þ gift of god, w be able for want ther  
 of, to discusse of learning. This false  
 persuasiō of learning, where w the de-  
 ayll tmeigleth þ simple & inged;eth in  
 the a pride of cōting & vnderstanding,

1, Cor. 3.

Mat. 6.

A. iiii. which



whiche they haue not, is the founda-  
 tion and soore, wherupon is builded  
 and groweth this doctrine, in 8 high  
 misteryes of our religion, and specy-  
 ally in the most blessed Sacrament  
 of thauiter, wherin diuerse haue of  
 late peruerfely reasoned, and vnlear-  
 nedly spoken with such presūptuouse  
 pryde, and intollerable arrogancye  
 as declare plainly the same, to pro-  
 ceede of the spirite of the deupl full of  
 reboules, and lyes, bloudenes, and ig-  
 norauce, by reason wherof, they stū-  
 ble in the playne waye, and can not  
 see in the mydde daye. For what can  
 be more evidently spoken of the pre-  
 sence of Christes naturall bodye and  
 bloud, in the most blessed sacrament  
 of the altar, then is in those wordes  
 of scripture whiche our Sauoure  
 thys oyes said, & be infallible truth,  
 and as I saye, in consecration of thys  
 most holy Sacrament, by the commō  
 minstre of the church. This is my  
 body. But against this truth, the  
 people

Cbrisost. bo. 60  
 Non sunt hu-  
 mane uirtutis  
 hec opera, que  
 tunc in illa ce-  
 na confecti, ip-  
 se hunc quoq;  
 operatur, ipse  
 perficit, nos mi-  
 nistrorum or-  
 dinem tenemus  
 qui uero hec sū-  
 cū facit, & trās-  
 mutat, ipse est.



deuill strueth, and syghteth by his  
 ministers, and lewde apostelles, with  
 sophisticall deuyses, wherewith he  
 troubleth the grosse imaginations of  
 the synple people. And haupng ones  
 enchanted, the rude wyttes w this  
 charme of presumptuose knowledge  
 (wherof I spake before) whereby the  
 ignoraunt, wareth so arrogant, as he  
 maketh him selfe able to iudge and  
 discerne, betwene playnnes and craft,  
 bytwene reason and sophisticacion;  
 betwene argumente and argumente,  
 expositon and exposicion, suche as be  
 thus ouerthrowen in their iudgemēt,  
 and so blynded in themselfe, the deuill  
 easely entangleth and byndeth fast to  
 him, with carnall reasons, deceitfull  
 exposicions, crooked argumentes,  
 counterfet contradictions, and ther-  
 by leadeth them awaye, captiue and  
 thralde, from the true catholique be-  
 liefe, in this moost holpe sacramente,  
 whiche sophistry and deceptes, be de-  
 uersely tempered, after these sortes.

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**A**ND FYRST to the carnall  
man, the deuill byingeth carnall  
reasons, & for conformation, & proufe  
of them calleth to witnes, the carnall  
senses, both of the bodye and soule.  
And streight thine eye saieth, there is  
but breade and wyne. Thy tast saith  
the same. Thy felinge and smellynge  
agre fully with the. Herevnto is ad-  
ded the carnall mans vnderstandynge,  
whiche bicause it taketh the begyn-  
nyng of the senses, procedeth in rea-  
soning sensually. And (as theptures  
dyd) concludeth that the senses togi-  
ther, can not be deceiued. wherevpon  
also the Epicurians sayde, the soule  
was but two sorte bodye, because their  
eye iudged it to be no bygger. And  
from this they wolde not be brought,  
but remayned as ferme, in that folly,  
as some heretiques do, in this mis-  
cheuous deuelysh misbeleef, against  
the mooste blessed Sacrament of the  
altuler. wherefore all such as ground  
their errour, against this mooste bles-  
sed

led Sacramente, vpon the testimony  
 of their sight, their taste, felynge, or  
 smell, or otherwise vpon their carnall  
 vnderstandinge, bicause they can not  
 by their carnall reason, comprehend  
 it, all suche be bestly & blynde, and  
 farre from the knowledge of the mi-  
 steries of our religion, as wherin our  
 senses and reason, be by fayth con-  
 dempned and reproued, finally, de-  
 clare them selue to be suche men, as  
 seime to require reaching in the prin-  
 ciples and begynnynge of our reli-  
 gion, wherin they? grosse carnal rea-  
 sons, yf they were truely mortified,  
 they holde not so stobberly and ar-  
 rogantly meddle, in the discussion of  
 the inscrutable misterye in the mooste  
 blessed sacrament of thaulter. For yf  
 they? senses were by true fayth, ouer-  
 throwen & put to cofusion, in the by-  
 lef of p holy trinite, the father of hea-  
 uen, p soles, & holy ghost, to be insepa-  
 rably deuided in thre psons, & diuini-  
 ty coioyned in one godhede & essence  
 whiche

Grego.  
Nazian.  
περὶ θεοῦ  
λογίας.

whiche Gregoꝝye Nazianzene spea-  
keth thus in greke. ἐν ἡμῶν Λογισμῶν  
ὅν ἐλαμψεν καὶ συναγαγόμενον Λογισ-  
τῶν wherein we knowe by faith, the  
truth, so to be, how so euer our reason  
spurneth and tenteth vs to the con-  
trarye, If these mennes senses were  
tamed, in the beleuyng scripture of  
creation of the world, by god in time,  
and of nothinge, contrarye to the dis-  
cussion of mannes reason, whiche the  
philosophers coulde not temper, to a-  
gre, that of nothing, was anye thinge  
made, If in the misterie of thincarna-  
tion of our saviour chyst, the rebelli-  
on of mans senses, were throughe  
trode vnder fete, and brought in due  
subiectiō, to gyue place to faythe,  
whereby we byleue that the sonne of  
god (whiche we confesse truely) to be  
immensus, was yet conteyned in the  
holye virgins wombe, and a creature,  
to contayne the creataur, and as the  
churche reioysinge, doth daylye ac-  
knowledge, in woꝝshyping the bles-  
sed

led byigin Marye.

Quem totus non capit orbis,  
In tua se clausit viscera, factus homo,

Whiche to mannes reason, implieth an insoluble contradiccion, to saye that in her wombe, shulde be shutte in, that all the worlde coulde not conteyne, And then further, the true story of Chyristes gospel wherein is truely reported to vs how Chyrist entred to his disciples, after his resurrection the gates beyng shut, and rose out of his graue the same remaining styll shut, which our vnderstanding, maketh a signification of two bodies to be in one place together and occupie the same place, at one tyme, And is to mannes sensuall and carnall knowlege impossible, and is neuerthelesse in the saide myraculouse passage of our sauyour chryste moost truely verified. But if in these, & many other, the carnall man had in the foundation of our faith fully acknowledged his weaknes, his blyndnes, his imbe-

Chryso. de. co.  
Credamus ubi  
q. deo, nos res  
pugnemus ei,  
etiam si sensui  
& cogitationi  
nostrae absur-  
dum esse videat  
tur quod dicit,  
superest sensu-  
sum & ratio-  
nem nostram,  
quod in omni-  
bus, & practi-  
que in mysterijs  
faciamus, non il-  
la quae ante nos  
iacent solummodo  
afficiuntur,  
sed uerba  
quae eius te-  
mentes. Nam  
uerbis eius de-  
fraudari non  
possumus, sen-  
sus uero noster  
deceptum facili-  
tatis est, illa fal-  
sa esse non pos-  
sunt, is sapiens  
ac sapiens de-  
ce-

imbecillitie and ignorance, the same  
wolde neuer presume ageine, either to  
improue the presence of the naturall  
body of our Saviour Christe, in the  
most blessed Sacrament of the altar,  
in forme of bred and wine, by carnal  
deuyles, ne trauaile to be satisfied in  
consideration of the circumstaunces  
of the same. For lyke as in the other  
mysteries of the Trinitie, the creacion  
of the world, the incarnaciō of Christ,  
and also resurrection of the fleshe,  
(whereof I haue not spoken, but may  
saye, as I haue in the other) carnall  
reason is excluded, by certentie of  
faith: so shulde it be in all other  
mysteries, which all together, be the  
body of our religion, wherin we haue  
the true knowlege of god, whiche the  
deuill labourereth to subuerter & ouer-  
throwe, and bseth therein the instru-  
ment of mannes presumptuous ar-  
rogancie, to knowe all as god doth,  
and to comprehend in his capacite,  
the



Fol. biii.

the same, and what so euer exceedeth  
it, or repugneth therunto, to call that  
false, folye, lyes, and vnturthe. After  
which sorte, mans foolyshe wysedome,  
hath enterprised at sundry tymes, to  
impugne the secreete misteries of god-  
des hygh wysedome, and incompre-  
hensible workes. And so the deuyl by  
the Artians, (as he doth by the Tur-  
kes at this daye) hath assaulted the  
castell and forte of oure relygion, by  
denyall of Christe to be very God,  
and with truthe falsely applyed,  
gone about to make batterye and  
entrie, to ouerthrowe the same, lyke  
as he hath also attempted many o-  
ther misteries. But beinge in them  
by goddes power resisted, the deuyl  
assayeth to make entrie nowe, by sub-  
uertynge the truthe in the most bles-  
sed Sacrament of thaulter, and to  
allure the multitude of most carnall  
& rude capacities, diuulgeth abrode,  
grosse carnall reasons, & wolde per-  
suade the vnlearned & their ignorance  
in the

*pitur. Quoniam  
am ergo ille di-  
xit, Hoc est cor-  
pus meum: nula  
la teneatur  
ambiguitate,  
sed credamus,  
et oculis intel-  
lectus id per-  
spiciamus.*

In the circumstance (howe,) shoulde  
playnly proue to them, that the thing  
is not, and therewith whistleth in their  
eares, this enchauntment. If it were  
true that is taught in the sacramente  
of thaulter, by the papisses (whiche  
terme serueth for a token to them, to  
proue the matter nought) suche and  
suche inconueniencences, shoulde not to  
our senses folowe. Do we not se (saith  
the deuyl) the sacrament of the aulter  
þ they call god their ydol, (o blasphemous  
tongue) sometyme eaten of a  
mouse, sometime ware grene moulde,  
redde moulde, and blue moulde: and  
here the deuyl refressheth his pong-  
lynges with manye abhominable ta-  
les, suche as a scoffinge testyng witte  
could deuyle, to haue ben done. Doth  
it not enter (saith the deuyl) into the  
body, and so furth, and speaketh that  
lyketh him, moore then honeste eares  
can endure. And then the deuyl fra-  
meth the matter in fashio of lerning,  
and fyist with a counterfet religion  
of

of mayntenaunce of goddes truthe,  
 pponeth god, to be unpasſible, incor-  
 ruptible, & immoꝛtal, which is a moſt  
 vndoubted truth, and then foloweth  
 thintēded lye, thus, That which theſe  
 papifteſ make God, and call the ſa-  
 crament of thaulter, that is corꝛupti-  
 ble, And here the ſenſes beare witneſſe,  
 The papifteſ god, (the deuyl ſayeth)  
 is alſo paſſible. And here the ſenſes be  
 alſo redy, and ſhal affirme, they haue  
 ſene the mouſe eate it, manneſ hande  
 bꝛaake it, & manſ teth teare it. It is  
 alſo moꝛtal (ſaith the deuyl) foꝛ the  
 ſenſes beare teſtimony, they haue ſene  
 it with a ſodayne fier in a churche, cō-  
 ſumed, Ergo then, (and with this the  
 deuyl triumpheth and concludeth)  
 there is not god, but it is an idol, whi-  
 che woꝛdes they vtter moſt plaiſphe-  
 mouſelye and falſely. But conſyder  
 (chꝛyſten reader) how farre is it oute  
 of the waye, to examyne menneſ ſen-  
 ſes oꝛ carnall reaſon, what they can  
 depole of god, oꝛ hiſ high ſecrete woꝛ-

B.

keg

kes. This reasonyng mighte serue  
to proue that eyther Chyriste was not  
God (whiche no chrysten eate can en-  
dure) or elles not to be true (which is  
most true and certeine) that Chyriste  
dyled or suffred for vs. And thus the  
deuilles disciple, wyl reason. God is  
impassible, Chyriste suffred: Ergo he  
was not god. Or thus. God is im-  
passible, Chyriste was god: Ergo he  
suffred not. So as by these reasons,  
and reasonynges, wherin the senses  
serue for a proufe, or carnall reason  
frameth thargument: eyther we must  
with the Aeryans denye Chyriste god  
blasphemously, or consent moste fo-  
lyshly, to other false dreames, that  
chyriste suffred not at all. But as we  
be learned most truely and certeynely  
in fayth, that Chyriste was very God  
and perfyght man, and without iniu-  
rye to his godhed (which is impass-  
ible) suffred neuerthelesse naturall  
death, for he was naturall man with-  
out synne, and when we knowe this  
trueth

truth assuredly by saythe, regarde  
 not what all our senses repugne to  
 the contrarie, ne we do not leane to  
 theyr testimony in it; So in this high  
 mystery of the sacrament of thaulter,  
 when we knowe by sayth the presence  
 of Chyistes natural body and blood,  
 by the mighty operation of his word,  
 pronounced in the consecration by the  
 mynister: what a tentation is it of the  
 deuyl; to kepe a courte w our senses  
 & carnall reasonyng (which be blynd,  
 and can not vnderstande it) and of  
 them to make an enquest to knowe  
 whyther my byleef therin be ryghte  
 or no: whiche senses, yf they had ben  
 enquyred of Chyistes bodye, beyng  
 conuersant in earth, theyr testimony  
 had ben of Chyiste, that he was but a  
 manne, as other were, euen as they  
 nowe assyume the Sacramente to be  
 but bred, as other bred is. Theyr ca-  
 pacite is no further, and therfore it  
 is a madness, & ouer rude grossenes,  
 to comen with them in a matter (A

B. ii.

knowe

knowe wel) they can no skille of. But  
herin we schulde leane to oure faith,  
grounded vpon goddes truthe, and  
confesse all to befo, as god workethe  
by his omnipotencie, and therewith  
acknowledge the weakenes of mans  
capacite, not able to comprehend it,  
and for asmuch as the plaine wordes  
of scripture, declare, and testifie vnto  
vs, the ptesence of the most ptesious  
bodye and bloude of our Sauoure  
Chyste, in the sacrament of thaulter,  
we shoulde not be shaken o: altered  
from that bylese, what so euer oure  
senses o: carnal vnderstāding, schulde  
barke to the contrarpe. If myne eye,  
seeth the hoste consecrate broken (whi-  
che is dayly done in the masse) o: de-  
uoured by a mouse, o: otherwise per-  
case abused (which happeneth rarely)  
is this a iust cause, whye my saythe,  
shuld by and by wauer, and mystrust  
the truthe, by god declared vnto me?  
O: els must carnall reason & vnder-  
standyng be satisfied, howe it cometh  
to



to passe, that standynge our faith in  
 the most blessed sacrament of the pre-  
 sence of the naturall body and bloud  
 of our sauyour christ, the same sacra-  
 ment may be broken, the same may be  
 deuoured of the mouse, the same may  
 be corrupte, or otherwise misusede  
 whereunto first I saie this, that if  
 after the wordes of consecration, the  
 hoste consecrate, were so by god pre-  
 serued, from the iniuries, and violen-  
 ces of other creatures, as it could not  
 be broke, deuoured, or corrupt, it were  
 suche an outwarde myracle, to the o-  
 pen confusion of oure carnall senses,  
 as whereby to take awaye the merite  
 of our fayth. For vnto the faythfull,  
 such myracles (as saint Paule sayth)  
 be not shewed but to þe infidels. And  
 a good true christen beleuing man,  
 knoweth this by fayth, þe god is im-  
 mutable, impassible, incorruptible, im-  
 mortal, and that our sauyour Christ,  
 the secōd person in trinitie, very god,  
 hauninge the humane nature, now ha-  
 nite

1. Cor. 14.

Mat.

Rom. 8.

Luc. 4.

nite to the godhed and glorified, can  
not any more suffer in that bodye, vi-  
olence or corruption, ne be violate or  
brought to mortallite. *Quia non dabis*  
*sanctum tuum videre corruptione.*  
And therfore what so ever mannes  
senses aspyne of the violaten, cor-  
ruption, or destruction of the holte  
consecrate, a chyستن mannes saythe  
knoweth most certainly, that the most  
precious bodye of Christ, there present  
in that holte, is not violate, is not cor-  
rupted, is not destroyed, for þe faith-  
full is assertheyned, that Christus re-  
surgens ex mortuis, iam non mori-  
tur, mors illi ultra non dominabitur.  
And therfore the same beyng truely  
taughte, and enfourmed of goddes  
omnipotence consydereth, that as  
Christe beyng conuersaunt in earth,  
among the maliciose Jewes, before  
the tyme of his passion, and when the  
same was not yet come (as the gospell  
sayth) when the furiose Jewes wold  
haue precipitate hym. Transiens per  
medium illorum ibat. And when He-  
rode

rode slewe all the rest of the children,  
 christ beyng a chylde, was preserved:  
 So in the most blessed sacrament of  
 the aulter, howe so euer the same be  
 abused by mans malice or negligēce,  
 or otherwyle broken in the mysticall  
 vse of it, yet the very body of our sa-  
 uour Christ there present, continueth  
 inuiolable, impassible, and is beyond  
 the reache of any violence to be infer-  
 red by man, bestie, or any other acci-  
 dentall occasion, of any other cause,  
 ne the true faythfull man can be in-  
 duced by any worldly demonstratiō,  
 to departe or swarue from his true  
 fayth, & what so euer reasons may be  
 made to the contrary, he taketh them  
 onely as tētractions of ꝑ Deuil, wherby  
 to subuerte, & euerturne his stedfast  
 faith, being so firme & stronge in a  
 good christen mā, as the gates of hell  
 can not preuaile against it, and much  
 lesse, worldlye fantasies, reasons or de-  
 monstracions, and specially suche, as  
 be grounded, vpon the senses & carnall  
 argumentes, which can not atteine ꝑ  
 secretes

secretes of goddes mysteries. The de  
uill now a dayes, diuulgethe by hys  
wycked mynysters, his leude tales, of  
the abuses of the hoolste consecrate,  
wherby to impugne the faythe of the  
presence, of the bodye of our saupoure  
ch,riste. And here is made mencion of  
mouldynge and mouse deuourynge,  
with such lyke mysuses, which the pre  
sence of Ch,ristes natural bodye, if it  
were there (as they say) shuld defend,  
wherein I wolde aske suche sorte of  
men, as be moued by these reasones,  
howe these inconueniencences so abho-  
minably tolde, do excede and be moze  
straunge, wherby to shake out fayth  
by the wonderynge and murmurynge  
of our senses, then those thinges whi-  
che the church doth daylye o, dayne  
and openly do, wherewith the true be-  
leuers haue not ben offended: Dothe  
not the prest, dayly in the masse, and  
hath done alway, breake the host con-  
secrate, in the sight of the people, with  
oute offence o, sclaunder, of suche as  
haue

haue these xv. c. yeres and do at this  
 daye beleue the presence of the natu-  
 rall body of Christ. Haue not men of  
 weake stomackes (fearing they could  
 not conteyne, that they receiued) vsed  
 reuerently to forbear to receyue, the  
 most blessed Sacrament, where they  
 certeynly beleued the presēce of chri-  
 stes naturall body, to be able & of po-  
 wer to heale body & soule: And haue  
 eyther of these reuerent vses amonge  
 good men, empayred the beleef amōg  
 thē, oꝛ good men ben inquisitiue, how  
 god coulde be broken, being impass-  
 ble & present in the sacramēt of thaul-  
 ter, oꝛ ben curiouse to aske, whye men  
 shuld forbear to receyue þ̄ sacramēt,  
 foꝛ feare of any weaknes of stomack,  
 seinge god (whom they beleue there  
 present) is able to heale all: Good mā  
 were neuer offended, with bꝛeking of  
 the host, which they dayly saw, beyng  
 also perswaded chrystes body to be pre-  
 sent in the sacramēt naturally & real-  
 ly, wherunto with worshypping they

B. v.

lyfted

lifted bp their handes, and there with  
nothinge doubted, but god was inui-  
olable, and impassible, when they saw  
the hooſte broken in the masse, ne b-  
sed not to myſtruſte goddes immor-  
talitie, when they haue ſene a ſpyke  
man receiue the ſacrament not a quar-  
ter of an houre befoze his naturall  
death, as though in that man, y<sup>e</sup> hoſte  
conſecrate (wherin the body of Chyiſt  
is preſent) ſhulde with goddes iniury  
moulde, oꝛ corrupt, waſt and coſume.  
And yet theſe right bles of the moſte  
blessed ſacramēt, conteyne as ſtraūge  
matter, to mans ſenſes and carnall  
iudgement, as do the leude and blaſ-  
phemouſe tales, deuysed and tolde,  
wherby to inueigle mens vnderſtan-  
dinges, and ſpoyle them of their true  
byleef. And yet alſo theſe breakinges  
& bles of the moſt blessed ſacrament,  
were neuer hydden in the churche, ne  
kept ſecrete, as though the true belefe  
ſhuld therby decay, oꝛ be diminished.  
The churche hathe not forborne, to  
preache



preache the truthe, to the confution of  
 mans senses and vnderstandynge,  
 wherunto men faithful and obedient,  
 haue yelued, acknowleging gods om-  
 nipotēcy, which māns reason can not  
 marche. The true church hath taught  
 plainly, & teacheth þ by the omnipotē-  
 cie of gods word. þ substance of bred,  
 is conuerted to þ substance of christes  
 natural bodye, which is risede thenne  
 by his mighty power, not by mutacy-  
 on of place, by leauynge of heauen,  
 where he is euer presente, but by his  
 infinite power (whereby he can do al)  
 and of a specyall fauour towarde  
 vs, worketh continually in his church,  
 this mystre and miracle, & in forme  
 of bread & wine, exhibiteth & presenteth  
 himself, to be eatē & drunkē of vs, So  
 as there is in þ sacramēt of thaulter,  
 none other substance, but þ substance  
 of the body & bloud of our sauoure  
 christ, & yet remaineth þ fourme & ac-  
 cidētes of bread & wyne, not altered  
 by this myracle fro knowledge of the  
 sēses, wher to they were befoze knowē  
 and

And also by goddes sufferance, sub-  
iecte to the same passibilite, they were  
in before. And yet here in this mystery  
& myracle wrought by godds power,  
we acknowledge, that contrary to the  
comen ordre of nature, the substance  
of bred, beyng conuerted into the na-  
turall bodely substance of our souer-  
aune Chyste, the ~~other~~ accidentes of  
bred and wyne, as quantities & qua-  
lities remayne styll, and without iniu-  
rye of Chyestes most precious body,  
be (as we dayly se) altered & broken,  
and remaynyng and abydyng with-  
out theyr owne former substance of  
the creatures of bred and wine, wher-  
vnto they were by nature adioyned,  
do now seruisse to theyr creatour there  
present the very substance of all sub-  
stances, vnder whiche accidentes,  
that is to say (as we truely speake) vn-  
der fourme of bred and wyne, the na-  
turall body and blood, of our sauour  
Chyist, is receyued of vs, in the sacra-  
ment of thauter, who so ordred hym-  
selfe

selfe to be eaten and dronken of vs, in  
 his last supper, which continueth still,  
 tyll the worldes ende, with a perpetu-  
 all continuance also, of the merue-  
 louse workynge of the same festma-  
 ker and presence of the same most pre-  
 ciouse meate Christ hym selfe (cum ip-  
 se sit conuiuia & conuiuium) wher-  
 with he continually fedeth, suche as  
 come vnto hym in his church, which  
 church accordyng to his commaun-  
 dement, by special mynisters deputed  
 ther vnto, vseth & exerciseth the same  
 fest, in the most holy masse, wherunto  
 good christen men haue dayly accesse,  
 which most holy fest when men abuse,  
 (as the Corynthians dyd) it is theyr co-  
 demnation, and can be nothyng pre-  
 iudicial or daungerous, to good men-  
 nes true beleef. Such I say as haue  
 their fayth established vpon the true  
 teachyng of the church, that after the  
 wordes of consecration, the substance  
 of bread, is turned into the substance  
 of the naturall body & bloude of our  
 sauour

Fol. rb.

Chriso. ho. 66.

illa non alia me

sa est, hac nulla

re minor q illa

est. Non enim il-

lam christus,

hanc homo quis-

piam facit, sed

utramq ipsa.

hier. ad belidā

1. Cor. 11.

42. 102  
Sauptour Chryst. Agaynst which tea-  
ching, good men kicke not, w<sup>th</sup> howes,  
& whattes, so; that is a token of m<sup>u</sup>lti-  
dutie, & if the chauncell were w<sup>th</sup> fyre,  
sodenly burned (as hath happened by  
diuerse chaunces, they thinke not ch<sup>rist</sup>  
that is god immortal, there killed, be-  
cause he was there, in y<sup>e</sup> hoste after co-  
secratiō, o; so; beare any whyt lesse, to  
wo;shyp chryst, whom w<sup>th</sup> they; eyes of  
fayth, they se present in y<sup>e</sup> sacramēt of  
thaulter, because thei bodely syght,  
percyueth not any visib<sup>le</sup> alteracion  
of the hoste, befo;e the consecracion &  
after, fynally suche good men, beleue  
most stedfastly, without sclaunder of  
they; senses, that the breakyng of the  
most blessed sacramēt, by the minis<sup>tre</sup>  
in the masse, doth no violacion to chry-  
stes most precious body there present,  
ne breakethe the moste prepyou;e bo-  
dy whych is impassiole, but onely the  
fourme of breade, vnder whiche it is  
conteyned, and that the same most pre-  
cious bodye, is after hooly in ethe of  
the

the partes of the hoste broken, without  
 any encrease in nūber: as though ther  
 were then many christes present, but  
 alwayes one christ, & the same christe.  
 But ꝑ deuyl taketh his opportunitie  
 of mans carnall lyving, & whyles the  
 hely hath the vpperhande amonge a  
 greate many of the world, by reason  
 wherof the senses be had in estimatiō,  
 sturreth vp this abhominable heresy,  
 agaynst the most blessed sacrament of  
 thaulter, & vpō the senses maketh the  
 chiefe groundes, wherby nowe, that  
 afore was passed ouer in sylence, whē  
 mennes senses were brought in obe-  
 dience with true byleef, is questioned  
 and enquyred of, as 'a newe matter.  
 And now men be alked howe a mouse  
 can eate god, & how god can corrupt,  
 & waxe moulde: & how god can be bro-  
 ken in peces, which be fondly framed  
 questiōs, & to the great prouocatiō of  
 goddes hyghe indignation, blasphemously  
 vttered. Answer me then (saith  
 ꝑ deuyl by his apostels) wherunto a  
 true



Mat. 26.

Mar. 14.

Luc. 22.

1. Cor. 11.

These be the  
doubtes of in-  
credulite.

true aunswere is this, and to the sim-  
plicitie required in a christen mā suffi-  
ciēt. Beleue, þ a moule cā not deuour  
god, bileue that god can not corrupt,  
Beleue that god can not be broken,  
nowe after he is ones risen, and be-  
leue also therewith, that Chyiste, god  
and man, is naturally presente in the  
sacrament of thaulter, For so Chyiste  
sayeth, So the churche of god tea-  
cheth, So we be bounde to byleue.  
If thou beest further taught of þ de-  
uill to replie, that if there remayne  
in the host, no substaunce, but the sub-  
staunce of the bodye and bloude of  
Chyist, it must nedes be then, that the  
same corrupteth, or elles when gothe  
it awaye: or where haue ye scripture,  
to declare the goinge awaye and de-  
partynge of Chyiste, from the hooſte:  
And if Chyiste departe, then is there  
no substaunce remayning, and where  
is no substaunce, is nothyng, And so,  
thou wylt saye (as the deuell lerneth)  
the, that by this teachinge, we shall  
haue

haue nothing somewhat, And in dede  
the deuyl hath taught the, to speake  
somewhat, that is in effecte nothing,  
or worse then nothing, wherunto yf  
men in these dayes can not aunswer  
probably (as I doubt not a great nu-  
ber can) & yet in this tyme the worlde  
is rather occupied in garnysshynge the  
tonge with wordes, then to entre the  
further consyderation of intricate so-  
phisticatio, wherby to be able to refell  
the same. Shall the true sayth of the  
churche, in this hygh mysterpe perissh  
in the, by the deuyls socrte tenta-  
tion, bycause I, or such other, can not  
aunswer thy sophisticall argumente:  
If mennes wordes do not perswade  
our sayth, but only the power of god,  
shall the framynge of an argument,  
wrested out of olde matter, subuerthe  
the true byleef, bycause thou canst not  
be aunswered to thy satisfaction in it:  
whiche is as moche to saye, as thou  
wylt only byleue thy felie: For if thou  
wylt not byleue moze the thyne owne

*Non in persuas  
ibilitate huma  
na sapientie  
verbis,  
1. Cor. 2*

**C.** *non capacite*

capacite can comprehend, then haste  
 thou no byleef at al of god, which can  
 not be of man comprehended, & halte  
 onely a vayne Deceytfull ymaginaciō  
 of thyne owne, without grounde oꝝ  
 foundacyon, redy to be turned as the  
 wynde chaſigeth his cooſt, and blow-  
 eth ſlackely oꝝ ſtraineably, as is occa-  
 ſioned by the ayze, And ſo is there ſy-  
 nally by thy concluſyon, no ſtedfaſte  
 ſayth in our religion, but waueryng  
 opinion, which is the deuyls ſpeciall  
 craſte wherwith to wype out all. For  
 yf it were neceſſarely requiſyte, to ſa-  
 tiſſie mans ſenſes & ſenſuall reaſons,  
 in the myſtery of the moſte bleſſed ſa-  
 crament of thaulter, coulde the ſame  
 carnall reaſon (trowe ye) ſtaye there:  
 but wolde deſyre the lyke ſatiſſaction  
 in the myſtery of Chyiſtes incarnatiō,  
 our reſurreccion, & the myſterie of the  
 Trinite: Could the philoſophers (be-  
 yng without true ſayth, as they were)  
 ſtaye naturall reaſon, but they wolde  
 penetrate all ſecretes, & for wante of  
 ſatiſſaction, finally among a number,  
 denye

Denye god: which is the ende for punys-  
 themer, of such curiosite. And therfore  
 it is to be noted, that S. Austen saith  
 in the iii. booke, in his worke De Tri-  
 nitate, Mihi omnino vile est, vt me-  
 minerim viriū mearū, fratresq; meos  
 admonēā; vt & ipsi meminerint viriū  
 suarū, ne vltra q̄ tutū est, humana pro-  
 grediatur infirmitas. It is expediet  
 for me (saith S. Austine) to remembre  
 myne owne strength, & to admonyshe  
 my bryethen likewise, & they remēber  
 theyr strength, that mans weakenes  
 wade no further, thē it may be safetie.  
 Accordyng wherunto Salomō sayth.  
 Scrutator maiestatis, opprimeretur a  
 gloria. He þ sercheth the maiestie, shal  
 be ouerwhelmed of the gloze. And it  
 is writē in Ecclesiastico, Altiora te, ne  
 quesieris, & fortiora te, ne scrutatus  
 fueris, sed que precipit tibi Deus, illa  
 cogita semp, & in pluribus operibus  
 eius ne fueris curiosus. Question not  
 (saith Ecclesiasticus) of these thynges  
 that thou canst not reache. Searche  
 not for thynges aboue thy strength &

D. August de  
 Trinitate

Prov. 25.

Eccle. 3.

C. ii. force

Augustine.

force, but what so euer thynges god  
comaunde the to do, thynke of them  
euer, & in many of goddes woꝝkes be  
not ouer curiouse, wherunto it maye  
be sayd further (as sainte Augustyne  
writeth) & specially gyue no credence  
to thy senses, and sensuall reasons, to  
impugne the mysteries of fayth, how  
so euer they presse the, and prycke the,  
to enterpryse the same, wherin I tra-  
uayle not so much w<sup>th</sup> the (reader) by-  
cause this thwartyng of mans carnal  
reason, were an hard obiection, which  
yf thou markest, I haue before asoy-  
led by the waye, or that I thoughte it  
any daungerouse matter to be aun-  
swered vnto, wherin as I wold wishe  
no such tryfelynge argumentes in so  
hygh and graue a matter, to haue ben  
made, and thinke it a greate plage of  
god, to se so high precious mysteries,  
so commenly, so rudely, and grossely  
spoken of: So I thynke the solucion  
very easy, I meane to senses exercised  
in knowlege and learnyng, (as saynt  
Paule

Paule sayth beynge able to digeste  
 stronge meate, and to discerne sophy-  
 stery, in the mystakynge of speche, and  
 conceyue the fyne differences in con-  
 sideration of the thynges, whiche in  
 dede excede the capacite of the rude  
 people. And therfore when they heare  
 it, beynge angry that they perceyue it  
 not, improue it comenly, and call it so-  
 phistry, where in dede, they be alrea-  
 dy with this grosse carnall argumen-  
 tes sophistically entangled. But to  
 the purpose shortly: fyrst I say this,  
 (wherof I haue spoken befoze) that  
 the deuyl in his vile examples, of the  
 abuse of the most blessed hoste conse-  
 crate, althoughe he troubleth the eye  
 of the rude man, & the eare also, with  
 matter of newe circumstance, wher-  
 with the simple wytte, is sodenly co-  
 founded: where in dede the very mat-  
 ter in those tales depely considered,  
 is no straunger then the olde, & hath  
 no cause to trouble or moue, but only  
 bycause it is a newe facion, newly vt-

edion

C.iii.

tered



tered and told. Fewe men (& those but  
rarely) haue seen a mouſe deuoure the  
hoſte, or churches burnte, wherein the  
hoſte was then reſerued; and with the  
churche conſumed to mans ſenſes, or  
the hoſtes, by neglygence moulded or  
otherwiſe abuſed. Theſe haue chaun-  
ced ſeldome; & haue comen to þ knowledge  
of fewe, but many haue known  
(as of Judas ſpecially we be learned  
and taught) that euill men hauynge  
the deuyl in them in that they be euill  
haue yet receyued into theyr bodies  
the hoſte conſecrate; wherein was then  
preſent the moſt precious bodye and  
bloud of our ſauour Chriſte. Many  
alſo haue ſeen good men, beyng the  
temple of God, receyue the moſt bleſ-  
ſed ſacrament in to theyr body, & dye  
ſhortely after. Moreover þ hole chur-  
che hath ſeen, and dayly doth ſee (ſuch  
as forbere not to come to churche) the  
moſt bleſſed ſacrament broken, by the  
myſtifier, bothe in the maſſe for a my-  
ſterie continually, and ſomtyme when  
hoſtes

hostes haue wanted for cōmunion of  
 other. In which cōsiderations, of that  
 all oꝝ many haue seen, mans senses &  
 carnall vnderstandynge shulde haue  
 ben asynuche astoynd, for the matter  
 repugnaunt to theyꝝ capacite then, as  
 now in the deuils vile tales. wherfore  
 this I say vnto the for a solutpō, that  
 yf the true churche of Christ hath so  
 subdued theyꝝ senses, & carnall yma-  
 ginations, as in it, good men haue w  
 the true faith of the presence of the na-  
 tural body and bloud of our sauour  
 Christ, seen cōtinually with theyꝝ bo-  
 dyly eyes, a notable repugnaunce, to  
 their carnall senses & vnderstandynge,  
 & yet not be moued & altered in theyꝝ  
 faith therw: why shuld the same mat-  
 ter tolde in a vyle tale and fylthy de-  
 monstracion, moue any man nowe?  
 For why shuld any man thinke worse  
 of the moste blessed sacrament, when  
 he seeth a mouse take it, then when  
 he heareth of a theef (as Judas the be-  
 trayles membyr) to haue taken it?

C.iiii.

D.

Q: why shulde he mystruste the pre-  
sence of Chyistes naturall body in the  
holste, beyng in the churche when the  
same is burnt, moze then whē he seeth  
the man incontinently after he hath  
receyued the holste, dye, and wrapped  
vp in earth. And as for the breakyng,  
why haue not good men asmoche ben  
offended in theyr senses, in the ryghte  
vie and mystery of the churche, which  
is dayly done in the masse, as in suche  
newe tales, as the deuyl nowe deuif-  
fed, to declare passybilite. Certepnly,  
none other cause is there but this,  
that in them true fayth reygned, and  
had the senses in captiuitie and bon-  
dage, and in godly simplicity, bele-  
ued goddes omnipotency, farre exce-  
dyng the weakenes of mannes capa-  
cite. And thus conclude I, one playne  
solucyon to the matter. The churche  
of god testifieth and teacheth this to  
be the true byleef of the most blessed  
Sacrament of thaulter, that there is  
present the naturall body and blood  
of our

of our sauour Chyſte. Good men in  
the ſame church with theyr bodye  
ſenſes haue ſeen and herde, as moche  
matter repugnaunt to theyr ſenſes, in  
the myſticall and deuoute vſe of the  
blessed ſacrament, as the deuyll nowe  
telleth in ſcoffynge tales, and yet ther-  
with reteyned ſtyll the ſame ſayth in-  
uiolably, wherfoze al good men ſhuld  
lykewyſe do the ſame nowe, without  
curioſite or ſerche, how þe ſame myght  
be, whiche to good men ſhulde be a  
ſolucyon for the hoole matter: For  
true byleuers knowe that as the han-  
des of the myniſters that breake the  
ſacrament in the maſſe, the teeth alſo  
of them that receyue it, ne the natural  
heate of theyr body wherein it deſcen-  
deth, doth no violence of paſſybylitie,  
byrgeth no corruption, alteration, or  
conſumption to the moſte preſeuous  
bodye of our ſauour Chyſt: no more  
can any beaſt, that ſhulde touche the  
hoſte irreuerently, or any reſperature  
of the ayre and place, in the moulding  
C. v. or

*Theop. Alexan.  
Non autē panis  
figura corpo-  
ris christi est,  
sed in propriū  
christi corpus  
transmutatur.*

or alteryng of the hoste. And further  
more I aunswer that being in þ most  
blessed Sacrament of thaulter, two  
consideracions, one that it is a sacra-  
ment, another, that it is also þ thinge  
it selfe of the sacrament, þ is to laye,  
chrystes most pꝛecious body & bloud,  
albeit there is in the hoste no sub-  
staunce of bread, but only þ substaunce  
of the most pꝛecious body & bloud of  
our sauour chꝛist: yet there is (which  
appere to our bodely senses) þ forme  
of bread & wyne, vnder which, þ most  
pꝛecyouse substaunce, of the bodye &  
bloud of our sauour Chꝛist, is coue-  
red, and hiddē, from our bodely eyes.  
foꝛ oure weakenes and infirmitie as  
Theophilus Alexandꝛius sayth. And  
when we call the Sacramente of the  
aulter, god, we vnderstande the sub-  
staunce of that sacramente, which is  
Chꝛiste, God and man there pꝛesent,  
and accordyng to that vnderstādyng,  
attribute all godly honoure vnto it,  
and in this speache, the worde (Sa-  
cramente) sygnyfyeth and gyueth vn-  
der

derstandynge, by a speciall significaci  
 on, and by excellencye (as learned mē  
 speake of it) the thinge signified there  
 present, that is to saye, the bodye and  
 bloude of our sauyour Christ, whiche  
 can not be broken w hand, can not be  
 toyme with teeth, or be altered, consu-  
 med, moulded, or deuoured of beeste,  
 or putrified, ne herein the bodely sen-  
 ses can beare any witnes to the con-  
 trarye, for they can not attayne that.  
 But when we vse the woꝛde (Sacra-  
 ment) or the woꝛde (hoste) and applye  
 the speache of it, to suche a matter as  
 may not be said of h natural body of  
 Christ, then the speache is berefted in  
 those fourmes of bread & wine, vnder  
 which, h most precious body of christ  
 is couered. As whē we say, h the sacra-  
 ment is broke or moulded, or altered, it  
 is only vnderstāded of h said forme of  
 bread & wine, being h outward accidē-  
 tes, as h qualities, or dimēsiōs, which  
 god there preserveth not otherwise by  
 outward miracle, being the susteyned  
 by his



his moste precious bodely substance,  
then when they be naturally ioyned,  
to the substance of bread, wherof that  
god thus doth not, mannes senses (be  
cause those accidentes be sensible) may  
iudge, for we se it so, and those acci-  
dentes be perceptible, by the bodely  
sight and sense, and with the eye of the  
soule in sayth, we se the presence of the  
most precious body of our sauioure  
Christe, who there, is the onely sub-  
stance of the sacrament, so longe re-  
maynyng vnder those accidentes, as  
the fourme of bread and wyne (vnder  
whiche (by the omnipotencye of his  
worde) it pleaseth hym to exhibite him  
self vnto vs) doth remayne and conti-  
nue. Here the deuyl whispereth. If  
god were there, he wolde not suffer.  
thaccidentes corrupte, or be violate by  
any outward violence. wherunto (as  
I haue before touched) I say, this is  
verely the deuils suggestion, to make  
the foundation of our faith, not vpon  
godly teachyng, but vpon the conti-  
nuall.

nuall outwarde myracle, and nothing  
 to be in mysterpe, wher vnto milde sim-  
 plicite yeldeth, but all in open violent  
 signes, suche as the vnfaythful, could  
 not resiste. And yet if thaccidentēs of  
 the hoste, were by goddes power, for  
 declaracion of his p̄sence, made im-  
 passible, and incorruptible, the deuyl  
 wolde further require, that inans bo-  
 dy receyvinge the same, shuld also be  
 made impassible, & incorruptible, by  
 the myght of Christes p̄sence, for  
 els. Magi Pharaonis wold presume to  
 counterfet the other myracle and call  
 it wptchecraftē, for the deuyl, is ca-  
 lumniator, and labourēth to deprave  
 all thinge. But good men haue yel-  
 ded to goddes true teachyng in his  
 churche, and subduyng the carnal vn-  
 derstandyng haue auoyded by hys  
 grace, this tentacion of the deuyl, to  
 require outwarde signes, as thoughē  
 god shuld testifye his p̄sence, in the  
 most blessed sacrament, with p̄serua-  
 tion of thaccidentēs, in p̄ sacrament &  
 they?

Wayntē Aus-  
 gustine saith  
 outward sig-  
 nes drawe to  
 christe, which  
 in them that  
 be drawē do  
 not necessa-  
 ry.

Exod. 7

their bodely state, from presente corrup-  
tion and immortallitie, that re-  
ceiue him, and so the sicke man, by the  
holy cōmunion, to attaine streight bo-  
dely helth, wherein althoughe, god hath  
sometime foz encrease of his glozpe, &  
to the edificatiō of his church shewed  
his power: yet it hath not ben requi-  
red, as necessary among good men, &  
foz thincrase of our merite in saythe  
not expedient, so as the holy martyrs,  
who after they had, foz their strength  
in martyrdome, which they saw immi-  
nent, receyued Chyristes moost preci-  
ouse body, in the sacrament of shaul-  
ter, cōtinued neuerthelesse in their bo-  
dies, subiect to outward violēce to be  
slaine (as they were by tyrantes) wher-  
with & rest of such as truly beleued,  
were not offēded. foz if & carnall sen-  
ses, shal haue such a pzeeminence and  
pzerogatiue, as the wante of a newe  
outward miracle to their satisfaction  
shall empaire & true faith of gods in-  
warde working w vs, and foz vs: we  
maye

may woꝛthely be called Gens incre-  
dula, quæ signum querit, et non dabi-  
tur ei. By such mistrust þe Caphernat-  
tes, lost the fruit of chꝛistes teaching,  
but we shuld knowlege (as the disci-  
ples of chꝛist did) þe chꝛistes woꝛds be  
life, euerlasting, And surely suche as  
beleue not simply our Moyses chꝛyst,  
& the holpe prophetes of his churche,  
they wil giue small credence to any o-  
ther new miracles, though men rose a-  
gain frō death to speake w̄ them, but  
rather study to disproue al thing, þe re-  
pugneth to their opinion, who being  
lyfted vp by the deuil in vaine gloꝝy,  
of knowlege, aboue þe pinnacle of the  
temple, thinke they had moze witte &  
lerning then all Bysshops and pꝛe-  
stes, that be ministers of the temple.  
But now commeth the deuil, as a me-  
diatour, in another cote, & vnder pꝛe-  
tence to satisfie al vnderstādinges, he  
wold haue þe bilese in the sacramēt in  
one point releaued, & wold we shulde  
beleue, the remaynyng, of þe substantiue  
of

Mat. 12.

Luc. 11.

Jo. 6.

Mat. 26.  
Mar. 14.  
Luc 22.  
1. Cor. 11.

Theophilus.

of bread, wherewith to assyle the argu-  
mentes of the mouse, and yet graunte  
the substance of the body of chryste  
to be there, for the sustenance & foode  
of chrysten men, whiche kinde of be-  
lefe good chrysten men, taught by the  
spirite of god, haue not receyued, for  
it can not be mayntained of Chyistes  
wordes, who spake playnely, This is  
my body, makynge demonstration  
of the bred, when he sayde, This is my  
body, by the myghte of whiche wor-  
des of Chyiste that was demonstrate  
by the demonstration (this) whiche  
was the bred, was altered and chaun-  
ged into his body, wherby the sub-  
stance of brede was conuerted into  
the substance of his moste precious  
body, wherin was declared, Chyistes  
meruelouse power, wherof Theophi-  
lus speaketh in this wyse. Our lord  
condescendynge to our infirmyte, al-  
tered not the fourme of brede & wyne,  
but conserueth them, and turneth the  
brede and wyne into the truth of his  
fleshe

flesh and blood, and this is the true  
 vnderstandpng of Chyistes speache,  
 whiche, and yf we vnderstande so as  
 the bꝛed shulde remayne, then folowe  
 many absurdities, and chiefly that  
 Chyist hath taken the nature of bꝛed,  
 as he toke the nature of man, and so  
 ioyned it to his substance. And then  
 as we haue god verely incarnate, foꝛ  
 our redemptiō, so shuld we haue god  
 impanate, and then shuld we haue in  
 Chyiste (besydes the diuine essence)  
 two other substances, as *scilicet* *scilicet* *scilicet*,  
 and be cōpelled to sayne to the truth,  
 that chyste eares abhorre, to the sub-  
 uersion of the same, as we haue seen  
 amonge other come to passe, wher-  
 foze as the truth, whiche the churche  
 hath and doth playnely and sincere-  
 ly teache, is molte certeyne and sure,  
 grounded vpon the playne wordes  
 of our Sauour Chyist, in this most  
 blessed sacrament, so euery chrysten  
 man shulde receyue it, and beleue it  
 fymely, without waueryng, oꝛ dyu-  
 l. syngē



Mat. 16.

spunge any addition to the same. Let  
men forsake they carnall earthly sen-  
ses, and the wicked hymned of malici-  
ous seducers, gett out thence, good  
reder, and resorte to the company of  
true saythfull men, and knowledge  
with them the reuelation in the most  
blessed Sacrament, of the presence of  
the marieall bodye and blood of oure  
salutour Iesu Christe, whiche, caro &  
sanguis, can not deaile, but onely  
Pater noster, qui est in celis, who  
hath declared it, and taughte it oute  
in the church.

**A** nother point of the deuyls  
sophistrie, is betwene the wor-  
des and meaning, wherein the deuyl  
disturbeth the matter thus. Where the  
wordes of scripture, be plaine, eu-  
dent, manifest, and confirme the ca-  
tholique truerh, there the deuyl de-  
uiseth an other meaning, and aduer-  
tyleth his scolers that the wordes be  
nothyng without the meaninge, and  
therfore (sayth he) we must vnderstand  
Christes

Chyestes wordes, as he ment them, &  
 therefore (sayth the dewyll) beware of  
 the wordes, and take hede of the mea-  
 nyng. Chyest (sayth the dewyll) sayd,  
 This is my body, but take hede (sayth  
 Sathan) what Chyest meent. O do-  
 minable Sathan, full falsly doest  
 thou meane. O good chyest sayth  
 full man, marke thou this sophistrie.  
 For it is in dede a true lesson, that the  
 very worde of god, is the true mea-  
 nyng of scripture, and who hath that  
 true meanyng (which is not taughte  
 by mannes wytte and deuyle of un-  
 derstandynge, but by declaracion fro  
 god, reueled to the churche) he hath  
 goddes wordes, to his comfote and  
 consolation: & who hath the wordes  
 of scripture peruersely taken, is ther-  
 with infected and poysoned, to his co-  
 fusyon, as the Arrians, Sabellyans,  
 & an infinite nūbre of hetetikes haue  
 ben. So as it must nedes be graūted,  
 that in the meanyng of scripture is y  
 marie, the carnel, the swetnes, y sode,

D.ii.

the

the hony of scripture, without which  
the wordes be a bytter shale, and an  
harde bone, without foode oꝝ suste-  
naunce. This must nedes be confes-  
sed of all men, as an euident truthe,  
whiche the deuyl abuseth by caupl-  
lacio and sophistrie, to ouerturne the  
truth in the most blessed sacrament of  
thaulter. Foꝝ openyng of whiche so-  
phistrie, it is to be considered, that  
sometyme in scripture, the wordes be  
so placed & ordered, as the meanyng  
is bitered, and opened with the woꝝ-  
des at ones, and hath such lyght of þ  
woꝝdes, as they appere bothe togy-  
ther, and without further serche, be  
streyght conueyed to our vnderstan-  
dyng. Somtyme agayne the woꝝ-  
des be suche, oꝝ so bled and placed,  
as they brynge not their meanyng  
streyght with them in the same lyght,  
but moꝝe darkely, & as it were hyd-  
den vnder the woꝝdes. Now in the  
fyrste sozte of woꝝdes, whiche brynge  
theyꝝ sense with them, yf we shulde in  
them

them call for a meanyng, And when  
 we rede, Humiliauit semetipsum do-  
 minus noster Iesus Christus, factus  
 obediens vsq; ad mortem. Our lord  
 Iesus Christ hath humbled hymselfe  
 beyng obedyent to the deth, we shuld  
 call for a meanyng and say, we muste  
 vnderstand these wordes, as saincte  
 Paule mente them, Can we meane  
 any thyng by callynge so for a mea-  
 nyng, but to call the certayne mea-  
 nyng in doubt, whiche now appea-  
 red by the playne wordes at ones?  
 And yet agayne in other places of  
 scripture when we reade of Christe,  
 he sayde of hym selfe, I am a waye,  
 I am a doore, I am a vine. Here shuld  
 the meanyng be called for, and here  
 shulde good men saye: These wordes  
 muste be taken as Christ ment them,  
 for the meanyng is hydden, and ap-  
 pereth not streyght with the wordes,  
 whiche be such, as in theyr open com-  
 men knowen sense, be not spoken of  
 Christe in those places, but by a symi-

D.iii.

Iltude

Mat. II.

Theophyl.

litude, and in an other meanynge, as  
the circumstance of the place, dothe  
declare, by which circumstance the wo-  
des varie from theyr common signi-  
fication. And when we reede in the. xl.  
of Matthew, spoken of christ, Ipse est  
Helias. He is Helias. Theophylactus  
noted of the circumstance, that Christ  
signified another more secrete mea-  
nyng then the wordes (Ipse est Helias)  
in the fyrst apparance, which S.  
Ihon hymselfe had truely denred, &  
Christ ment it not so. And therfore in-  
conueniently to do them vnderstande,  
that there was hydden, vnder that  
speche, an other sense, this sentence  
was added, Qui habet aures audien-  
di, audiat. He that hath eares of hea-  
ryng, let hym heare. And let vs nowe  
heare Theophylacte, whose cōmenta-  
ries haue as foloweth. Et si uultis re-  
cipere, ipse est Helias, ille qui ventu-  
rus erat. Si uultis (inquit) recipere,  
hoc est, si sana mēte iudicatis & non  
inuida, ipse est Helias, quē dixit pro-  
pheta Malachias vēturū. Etenim pre-  
cursor

cursor ac Helias, idē sortiti sunt mi-  
 nisteriū, & hic quidē prioris aduētus,  
 Helias autē posterioris p̄cursor. De-  
 inde ostendēs q̄ enigma sit, locū He-  
 liā esse, & intellectu opus, ad intelli-  
 gēdū, inquit, Qui habet aures ad au-  
 diendū audiat. Ita inducēs eos vt in-  
 terrogent ac discāt, which wordes in  
 latin be in english this sentēce. And if  
 ye wyl receyue it, he is Helias, which  
 shulde haue come. If ye wyll (saith  
 Theoph.) receyue it, p̄ is to say, iudge  
 it rightly & not w̄ an enuious mynd,  
 he is Helias whom p̄ prophet Ma-  
 lachie said, shuld come. For s̄. Joh̄n p̄  
 came befoze christ, & Helias, haue ben  
 both allotted to one office. The one to  
 go befoze p̄ first comynge of Christ, &  
 the other befoze the last comynge. And  
 then shewyng how this was a darke  
 speache, that Joh̄n was Helias, and  
 cōteyned a secrete vnderstandynge in  
 it, and required therfoze another sense  
 to be perceyued, sayd, he that hath ea-  
 res of hearynge, let hym heare, so indu-  
 cyng them, to aske and learne. Thus  
 sayth



1107  
Tayeth Theophilacte, by whom we be  
learned of the circumstance, to note þ  
meanynge, if it be hidde, and so not  
onely, the wordes to be noted, in they  
common sense, but the meaninge, to  
be asked and learned, which lesson ne  
glected, (as the deuyl medleth with  
suche as marketh it not) engendreth  
in the knowledge of truthe, a greate  
perplexite, wherof the deuyl taketh  
oppoz: unite to inuigle them, & some  
time preacheth, sometye writeth to  
the vnlearned on this wyse. Christes  
wordes be true, when he sayde, This  
is my body, but as he ment then. For  
so he sayde, he was a waye, he was a  
byne, he was a dooze, but he was not  
a naturall byne, he was no such way  
as men walke in, no such dooze, as mē  
cōmonly entre into, but only a resein-  
blaūce of all these, bicause he is oure  
waye to heauen, our dooze to entre in  
to lyfe, our bynestocke, in whom, we,  
as byaunches, be nourished, and kept  
in lyfe. And so lyke wise (q̃ the deuyl)  
when

when Chyſt ſaieth, This is my body,  
 he meaneth that it is onely, a reſem-  
 blaunce, a figure, a token, a ſigne of  
 his body, whiche ſemeth a ſtronge ar-  
 gumente, to ſuche as haue not they-  
 lenſes exerciſed, (as ſ. Paule ſayth)  
 to diſcerne good and euill, that is to  
 ſaye, truth from falſehode, and ſophi-  
 ſtry from playnnes. But it is mere ſo-  
 phiſtrie, for in thoſe other places, the  
 matter ſheweth, they be ſpoken in a  
 parable, & bycauſe Chyſt ſpake ſom-  
 time in parables, we may not ſaye, he  
 ſpeaketh alwayes in parables. And  
 bycauſe when he ſayd, Ipſe eſt Helias  
 (eſt) ſignified a reſemblaunce, & not the  
 being, (as þ verbe ſubſtatiue proper-  
 ly doth ſignifye) that therefore it ſig-  
 nifieth ſo in Chyſtes wordes, when  
 he ſayd. Hoc eſt corpus meū, in whi-  
 che (eſt) is declared the very beyng.  
 And althoughe when Chyſt ſayed,  
 Soluite templū hoc, & in triduo rec-  
 edificabo illud, Deſtroye this temple,  
 and I ſhall in thre dayes, buylde it  
 agayne

Heb. 5.

Mat. 11.

Mat. 26.

Mat. 14.

Luc. 22.

Jo. 2.

again. The worde (templum) signifieth not there a verie temple, but Chyistes bodye (which argument, one ignorant made) we may not say that therfore the worde (corpus) shall not here signifie Chyistes very body, whē Chyiste sayd, Hoc est corpus meum.

Rom. 13. And when scripture saith, we muste clothe our selfe w Chyiste, in which is not signified Chyistes naturall body, but chyistes teachinge, & so the worde (Christ) hath his sense hyddē, we may not saye, that therfore the same worde (Christ) shal not i another place, haue his owne open euidente sense, of the signification of Chyistes natural person. These maner of argumētes, may circumuente the vnlearned, and vnstable, and such as be prone to chaunge, though it be for þ worse, but learned men, se thē trifles (such lerned men I meane as vse thē not for pastime, as some haue done) & good men, can not be shake oꝝ moued w thē. But heare what S. Ciprian saith, Panis iste, quē dominus

dominus discipulis porrigebat, non effigie, sed natura mutatus, omnipotentia verbi factus est caro. This breade which our lord gaue, to his disciples, chaunged in nature, but not in outward forme, is by the omnipotencye of goddes worde made flesh. whiche mysterie when Christ spake of, before the vnfaithfull Caphernaites, They asked, howe god coulde giue his flesh to be eaten, and went their wape, but the dysciples, whō god had prepared by the former myracle of fyue loues, and the myraculouse multiplicacion of them, to beleue this, they tarped & confessed Christe, to haue the wordes of lyfe. And where as in other places of scripture, where christ spake in parables, the disciples desired Christ to open them, & said. Edificere nobis parabolam: Shewe and declare vs this parable: So when Christ, cōsecrated his body, and gaue it vnto them to eate, the demonstration of the thinge, needed no further explycation, to vnderstande it, but saythe to beleue it.

Jo. 6.

Mat. 13.

Mat. 26.  
Mar. 14.  
Luc. 22.  
1. Cor. 11.

Jo. 6.

it, For Christ takinge the breade in his handes, blessinge it, and geuyng thankes, said, Take ye, eate ye, this is my body. What other meaning shuld here be sought for, where be so playne wordes, w<sup>th</sup> such circūstaunce as can haue none other meaning, to cōcepue which meaning (as I said) christ had prepared the myndes of his disciples, when he sayd. Panis quem ego dabo vobis, caro mea est, pro mundi vita. The brede þ<sup>e</sup> I shall geue you, is my fleshe, for the lyfe of the world. So as in the very cōsecratiō, bycause it was the exhibitiō of that, Christ had promysed, & they hadde confessed him to haue the wordes of lyfe, when they saue hym, and herde him execute the same, they vnderstoode with his wordes, his meanyng, and byleued him. But I thynke it moche better, to pretermitt further occasion, of that might be my prayse, to expounde vnto you, the scriptures, and omittynge myne owne speache to lay before you, suche expo-

exposition, and openinge of the holy,  
 and incōtamynat mysteries of chryst,  
 as other haue leste wrytten, whych I  
 do afterwarde in a speciall place for  
 it, and yet me thinketh here is offered  
 an oppoꝛtunyte, to wryte that Iohn  
 Damascen sayth alone, for he alone  
 openeth the matter, so playnly, as he  
 myght alone suffice, for declaration  
 of the thinge, and confutation, of the  
 deuylls sophistrye, deuysed to in-  
 pugne the same. This Iohn Damas-  
 cene, was a greate clerke, and one of  
 the greke church, and wrote in greke,  
 so as they nede not to be offended, &  
 loue not the latin tongue. Two thin-  
 ges in him shall offende some. One,  
 that he stoutely defended the mainte-  
 nance of ymages, and vehement-  
 ly inuycped against them, that brake  
 them, & wolde not haue them stande,  
 wherin he wrote so vehementlye, as  
 vpon false accusemente for another  
 matter deuysed, and cōtried against  
 hym, his ryght hande was stricken of,  
 and



and hanged in the market place, as  
the hande of an offender, whiche ne-  
uerthelesse, after he had obtained in-  
cōtinently by grace, and fauoure, ly-  
bertie to take it downe, the same hand  
was by myracle restored to his body,  
and iorned agayne to his arme, in  
perfittē vse, as it was befoze, for re-  
stitution wherof, he prayed to our la-  
dye, in wordes of this sentence. Do-  
mina & sanctissima mater, quæ deū  
meū peperisti, amputata est dextera  
mea, ob sanctas & diuinas imagines,  
tu qua de causa Leo seuiat non igno-  
ras, proinde ꝓtocius succurre, dexte-  
ra enim altissimi, quæ de te incarnata  
est, per tuas intercessionēs, multas fa-  
cit virtutes, sanet oro & hanc meam  
dexteram tuis precibus.

The englyshe of whiche prayer is  
this. O Ladye and mooste holye  
mother, the whych hast brought forth  
my god, my ryghte hande, is cutte of  
for ymages, suche as represente god-  
lynes, and holynes vnto vs, thou  
knowest

knowest for what cause, Leo (the empe-  
 -roure) is so fierce, and therefore helpe  
 -spedely. The right hand of the high-  
 -est, whiche is incarnate of the, hath  
 -broughte manye vertues, by thyne  
 -intercessions. I praye the therefore,  
 -that he may by thy prayers, heale this  
 -my right hand. Or hereby appeareth,  
 -what opinion this man had of Ima-  
 -ges, and prayer to saintes; and by his  
 -testimoniya also what was vsed in the  
 -churche, in his tyme, whiche myghte  
 -releaueth such as can not abyde yma-  
 -ges, or allowe prayer to saintes. For  
 -this we haue wyrtten of hym, and in  
 -greke, and translated by Decolampa-  
 -dius the German, and printed with  
 -in these fixe yeres, in Basile in Ger-  
 -manye, where the contrarie oppyny-  
 -on, amonge the common people, is  
 -maynteyned, so as no man shall haue  
 -cause to diffame it, as set forth by any  
 -papist. But to þ purpose. This Ba-  
 -mascene hath wyrtten an excellent  
 -woꝝke vnder this title. De orthodoxa  
 fide

Damas. 4. li. de  
side orthodo-  
xa. ca. 14.

side, of the right catholyque fayth, in  
the.iiii. booke wherof, the.xiii. chap-  
ter, he entreateth reuerently the institu-  
tion of the moost holy sacramente of  
chaulter, deducyng the conueniencie  
therof, from the begynnynge of our  
participation of goddes goodnes, &  
bicause it is worthy many readings,  
I haue ben the rather perswaded, to  
wyte in, the Originall in greke, and  
therwith the translation, in latyn and  
also english. It shal not greatly aug-  
ment the booke, and bycause some chil-  
dren leaue greake in this tyme,  
it maye serue them for a les-  
son, wherwith to occupie  
their tender wittes, and  
conferme the against  
the malyce of the de-  
uyll. The chaptre  
of greake be-  
gynneth  
thus.

Πλεῖστον

I  
O α  
ἀμ  
ἀγα  
τιμ  
78T  
Δυ  
ἐκ ν  
ὑπ  
τὰ  
τῶ  
τὸ ε  
ὑπ  
δὲ τ  
τέχ  
τὰ  
καί  
εἰ κα  
ἀντ  
εἰλη  
δομ  
τῶ  
τῶ π  
φθο  
νός  
τὰ π  
δκ τ  
ιδίαι  
μεν,

Περὶ τῶν ἁγίων καὶ ἀχράντων τῷ κυρίου μυστηρίων.  
 Ὁ ἀγαθὸς καὶ πανάγαθος καὶ ὑπεράγαθος θεὸς, ὁ ὅλος  
 ὢν ἀγαθότης, διὰ τὸν ὑπερέλλοντα πλοῦτον τῷ αὐτῷ  
 ἀγαθότητος οὐκ ἠνέσχετο μόνον εἶναι τὸ ἀγαθόν, ἥτοι  
 τὴν αὐτῷ φύσιν, ὑπὸ μηδενὸς μετεχόμενον, ἀλλὰ καὶ  
 τῷ χάριν ἐποίησε πρῶτον μὲν τὰς νοερὰς καὶ ἑρμηνεύσας  
 δυνάμεις, εἶτα τὸν ὁρατὸν καὶ αἰσθητὸν κόσμον, εἶτα  
 ἐκ νοεροῦ καὶ αἰσθητῷ τὸν ἀνθρώπου. πάντα μὲν οὖν τα  
 ὑπ' αὐτῷ γενόμενα κοινωνοῦσι τῷ αὐτῷ ἀγαθότητος κα  
 τὰ τὸ εἶναι αὐτὸς ἢ ἐς τοῖς πᾶσι τὸ εἶναι, ἐπειδὴ ἐν αὐ  
 τῷ εἰσὶ τὰ ὄντα, οὐ μόνον ὅτι αὐτὸς ἐκ τῷ μὴ ὄντος εἰς  
 τὸ εἶναι αὐτὰ παρήγαγεν, ἀλλ' ὅτι ἡ αὐτῷ ἐνέργεια τὰ  
 ὑπ' αὐτῷ γενόμενα συντηρεῖ καὶ σωέχει, ἐκπερίστατον  
 δὲ τὰ ζῶα. κατὰ τε γὰρ τὸ εἶναι, καὶ κατὰ τὸ ζῶν με  
 τέχειν, κοινωνοῦσι τῷ ἀγαθῷ, τὰ δὲ λογικὰ καὶ κατὰ  
 τὰ προειρημένα μὲν, οὐ μὴν ἀλλὰ καὶ κατὰ τὸ λογικόν  
 καὶ ταῦτα μᾶλλον. οἰκειότερα γάρ πως εἰσὶ πρὸς αὐτὸν  
 εἰ καὶ πάντων οὗτος ὑπέρεκτεται ἀσυγκρίτως, ὁ μὲντοι  
 ἀνθρώπος, λογικὸς, καὶ αὐτεξούσιος γενόμενος, ἐξουσίαν  
 εἰληφεν ἀδιαλείπτως διὰ τῷ οἰκείας προαιρέσεως ἐνοῦ  
 θαι τῷ θεῷ, εἴγε διαμένη ἐν τῷ ἀγαθῷ, τουτέστι, τῇ  
 τῷ κτίσαντι ὑπακοῇ. ἐπειδὴ τοίνυν ἐν παραβάσει τῷ  
 τῷ πεποιηκότος αὐτὸν ἐντολῆς γέγονε, καὶ θανάτῳ καὶ  
 φθορᾷ ὑποπέπτωκεν, ὁ ποιητὴς καὶ δημιουργὸς τῷ γέ  
 νος ἡμῶν διὰ πολλὰ χεῖρα ἐλέες αὐτῷ, ὁμοιάσθαι ἡμῖν, κα  
 τὰ πάντα γενόμενος ἄνθρωπος χωρὶς ἁμαρτίας, καὶ ἡνῶ  
 θη τῇ ἡμετέρᾳ φύσει. ἐπειδὴ ὅμως μετέδωκεν ἡμῖν τῆς  
 ἰδίας εἰκόνος καὶ τῷ ἰδίῳ πνεύματος, καὶ οὐκ ἐφυλάξα  
 μεν, μεταλαμβάνει αὐτὸς τῆς πτώχεις καὶ ἀδυναμίας

C.

ἡμᾶρ φύσεως, ἵνα ἡμᾶς καθάρῃ καὶ ἀφθαρτίσῃ, καὶ με-  
τέχουσιν πάμπαν τῆς αὐτῆς κατασκήσεως θεότητος. ἔδει δὲ  
μὴ μόνον τὴν ἀπαρχὴν τῆς ἡμετέρας φύσεως, ἔμμετο  
χὴ γενέσθαι τοῦ κρείττονος, ἀλλὰ καὶ πάντα τὴν ἐκλό-  
μενον ἀνθρώπου, καὶ δευτέραν γέννησιν γεννηθῆναι,  
καὶ ῥαφῆναι ῥοφῶν ξένω, καὶ τῇ γεννήσει πρόσφο-  
ρον, καὶ οὕτω φθάσαι τὴν μέσσην τῆς τελειότητος. Δι-  
μὲν οὖν τῆς αὐτοῦ γεννήσεως, ἡτοίσαρ καὶ σαρκαίως, καὶ τοῦ  
ἐκπίσματος, καὶ τοῦ πάθους, καὶ τῆς ἀναστάσεως,  
ἡλευθέρωσε τὴν φύσιν τῆς ἀμαρτίας τοῦ προπάτορος,  
τοῦ θανάτου καὶ τῆς φθορᾶς καὶ τῆς ἀναστάσεως ἀπαρ-  
χὴν γέγονε, καὶ ἐδὼκεν καὶ τύπον ἑαυτὸν καὶ ὑπογραμ-  
μὸν τέθεικεν, ἵνα καὶ ἡμεῖς τοῖς αὐτοῦ ἀκολουθήσαν-  
τες ἴκνησι, γεγάμεθα θέσει, ὅπερ αὐτὸς ἐσι φύσει, καὶ  
καὶ κληρονόμοι θεοῦ, καὶ αὐτοῦ συγκληρονόμοι. ἔδωκεν  
οὖν ἡμῖν, ὡς ἔφω, γέννησιν δευτέραν, ἵν' ὥσπερ γεννη-  
θέντες ἐκ τοῦ Ἀδὰμ, ὁμοιωθῶμεν αὐτῷ κληρονομήσαν-  
τες τὴν κατάραν καὶ τὴν φθορὰν, οὕτω καὶ ἐξ αὐτοῦ  
γεννηθέντες ὁμοιωθῶμεν αὐτῷ, καὶ κληρονομήσωμεν  
τὴν ἀφθαρσίαν καὶ τὴν εὐλογίαν καὶ τὴν δόξαν αὐ-  
τοῦ. Ἐπειδὴ δὲ πνευματικὸς ἐστὶν οὗτος ὁ Ἀδὰμ, ἔδει  
καὶ τὴν γέννησιν πνευματικὴν εἶναι, ὁμοίως καὶ τὴν ἐξω-  
σιν. ἀλλ' Ἐπειδὴ διπλοὶ τινὲς ἐσμέν καὶ σύνθετοι, δι-  
καὶ τὴν γέννησιν διπλὴν εἶναι, ὁμοίως καὶ τὴν ἐξωσιν σύνθε-  
τον. ἡ μὲν οὖν γέννησις ἡμῖν δι' ὑδάτος καὶ πνεύματος δι-  
δοται, φημὶ δὲ τοῦ ἁγίου βαπτίσματος. ἡ δὲ ἐξωσις, αὐ-  
τὸς ὁ ἅγιος τῆς ζωῆς, ὁ κυριὸς ἡμῶν ἰησοῦς, χριστὸς, ὁ ἐκ τοῦ  
ἐρατοῦ καταβὰς. μέλλω γὰρ τὸν ἐκδοῖον ὑπὲρ ἡμῶν  
καταδέχεσθαι θάνατον, ἕμ' ἐν τῇ νυκτί, ἐν ᾗ παρεδίδοξεν

ἦν, διαθήκη καὶ νῆρ διέθετο τοῖς ἁγίοις αὐτῶ μαθηταῖς  
καὶ ἅποσ ὅλοις, καὶ δι' αὐτῶν, πᾶσι τοῖς εἰς αὐτὸν πιστεύ-  
ουσιν. ἐν τῷ ὑπερώῳ τοῦ τῆς ἀγίας καὶ ἐνδόξου Σιῶν,  
καὶ παλαιῶν πάσχα μετὰ τῶν μαθητῶν αὐτῶ φαγῶν,  
καὶ πληρώσας τὴν παλαιὰν διαθήκην, νῆπει τῶν μαθη-  
τῶν τὸς πόδας, σύμβολον τῶ ἀγίου βαπτίσματος πα-  
ρεχόμενος. εἶτα κλάσας ἄρτον, ἐπέθηκε αὐτοῖς λέγων,  
λάβετε, φάγετε, τοῦτόμα ἐστὶ τὸ σῶμα τὸ ὑπὲρ ἡμῶν  
κλυόμενον εἰς ἄφεσιν ἁμαρτιῶν, ὁμοίως δὲ λαβὼν καὶ τὸ  
ποτήριον ἐξ οἴνου καὶ ὑδατος, μετέδωκεν αὐτοῖς λέγων,  
πίετε ἐξ αὐτῶ πάντες. τοῦτόμου ἐστὶ τὸ αἷμα τὸ κατὰ  
διαθήκης, τὸ ὑπὲρ ἡμῶν ἐκχυρόμενον εἰς ἄφεσιν ἁμαρτι-  
ῶν. τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. ὅσας τις ᾄδαν  
ἐδιδίκατε τὸν ἄρτον τοῦτο, καὶ τὸ ποτήριον τοῦτο πίνετε,  
ἐν θανάτῳ τῶ ἡῶ τῶ ἀνθρώπου καταγγέλλεται, καὶ τὴν  
ἀνάστασιν αὐτῶ ὁμολογεῖτε, ἕως ἂν ἔλθῃ. εἰ τοῖνυν ὁ λό-  
γος τῶ θεοῦ, ζῶν ἐστὶ καὶ ἐνεργῆς, καὶ πάντα ὅσα ἠθέλησεν  
ὁ κύριος ἐποίησεν, εἰ εἶπε γενήτω φῶς, καὶ ἐγένετο, γε-  
νήτω σερῶμα, καὶ ἐγένετο, εἰ τῷ λόγῳ κυρίου οἱ ὕδατοι  
ἐσερεώθησαν, καὶ τῷ πνεύματι τῶ σώματος αὐτῶ πᾶ-  
σα ἡ δύναμις αὐτῶν, εἰ ὁ ὕδατος καὶ ἡ γῆ ὑδάτω τε καὶ  
πῦρ καὶ ἀήρ καὶ πᾶς ὁ κόσμος αὐτῶ τῷ λόγῳ κυρίου  
σωετέλεσθησαν, καὶ τὸ τοιοῦτον πολυθρύλλητον ζῶον,  
ὁ ἄνθρωπος, εἰ θέλεις αὐτῶ ὁ θεὸς λόγος ἐγένετο ἄνθρω-  
πος, καὶ τὰ τῶ ἀγίας ἀειπαρθένης καθαρὰ καὶ ἀμώμη-  
τα αἶματα ἐαυτῷ ἀποθέρας σάρκα ὑπεσῆσατο, τὸ δὲ  
τοιοῦτον ἄρτον ἐαυτῶ σῶμα ποιῆσαι, καὶ τὸν οἶνον καὶ τὸ  
ὑδὼρ αἷμα ζεῖπεν ἐν ἀρχῇ, ἐξαγαγέτω ἡ γῆ βοτάνην χερ-  
τε, καὶ μέχρι τῶ νῦν τῶ ὑετῶ γενομένη ἐξάγει τὰ ἰδία



βλασήματα τῷ θεῷ σωελαυνομένη καὶ δυναμικῶς  
προσάγματι· εἶπερ ὁ θεὸς, τὸτό με ἐς τὸ σῶμα, καὶ  
τὸτό με τὸ αἷμα, καὶ τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνά-  
μνησιν, καὶ τῷ παντοδυνάμῳ αὐτοῦ προσάγματι, ἕως  
ἂν ἔλθῃ γίνεσθαι. οὕτω ὃ εἶπερ ἕως ἂν ἔλθῃ, καὶ γίνε-  
ται ὑετὸς τῇ καινῇ καὶ τῇ γεωργίᾳ διὰ τῆς ἐπικλησεως  
ἢ τοῦ ἁγίου πνεύματος ἐπισκιάζουσα, δύναμις. ὥς περ  
ὃ πάντα ὅσα ἐποίησεν ὁ θεὸς, τῇ τοῦ ἁγίου πνεύματος  
ἐνεργείᾳ ἐποίησεν, οὕτω καὶ νῦν ἡ τοῦ πνεύματος ἐνερ-  
γεια, τὰ ὑπὲρ φύσιν ἐργάζεται, ἃ οὐ δύναται χωρῆσαι  
εἰ μὴ μόνῃ ἢ πίσις. πῶς ἔσται μοι τοῦτο, φησὶν, ἢ ἁγία παρ-  
θένος ἐπεὶ ἄνδρα οὐ γινώσκω; ἀποκρίνεται Γαβριὴλ ὁ  
ἀρχάγγελος, πνεῦμα ἅγιον ἐπελεύσεται ὑμῖν, καὶ  
δύναμις ὑψίστου ἐπισκιάσει σοι. καὶ νῦν ἐρωτᾷς πῶς  
ὁ ἄρτος γίνεσθαι σῶμα χρῖς; καὶ ὁ οἶνος καὶ τὸ ὕδωρ  
αἷμα χρῖς; λέγω σοι καὶ γὰρ. πνεῦμα ἅγιον ἐπιφοι-  
τᾷ, καὶ ταῦτα ποιεῖ τὰ ὑπὲρ λόγον καὶ ἐννοίαν. ἄρτος  
δὲ καὶ οἶνος παραλαμβάνεται, οἶδε ὃ θεὸς τῇ ἀν-  
θρώπινῳ ἀδένειαν. ὥς τὰ πολλὰ ὃ τὰ μὴ κατὰ τὴν  
συνήθειαν τετριμμένα ἀποσρέφεται δις χεραίνουσα.  
τῇ οὖν σωήθει συγκαταβάσει κεχημένος, διὰ τῶν συ-  
νήθων τῆς φύσεως ποιεῖ τὰ ὑπὲρ φύσιν. καὶ ὥς περ ἐπὶ  
τοῦ βαπτίσματος, ἐπειδὴ ἔθος τοῖς ἀνθρώποις ὕδατι  
λούεσθαι, καὶ ἐλαίῳ χρίεσθαι, σωέξθῃ τῷ ἐλαίῳ καὶ  
ὕδατι τὴν χάριν τοῦ πνεύματος, καὶ ἐποίησεν αὐτὸν λα-  
βὼν ἀναγεννήσεως, οὕτως ἐπειδὴ ἔθος τοῖς ἀνθρώποις  
ἄρτον ἐσθίειν, ὕδωρ τε καὶ οἶνον πίνειν, σωέξθῃ αὐ-  
τοῖς ἔρ αὐτοῦ θεότητα, καὶ πεποίηκεν αὐτὰ, σῶμα  
καὶ αἷμα αὐτοῦ, ἵνα διὰ τῆς σωήθων καὶ τῆς φύσιν,

ἐν τοῖς ὕπερ φύσιν γενώμεθα. σῶμα ἐστὶν ἄληθές ἡνὼ  
μένον θεόπῃτι ἢ ἐκτῆς ἀγίας παρθένου σῶμα, οὐχ' ὅτι  
αὐτὴ ἢ ἀναλιφθὲρ σῶμα ἐξ οὐρανοῦ κατέρχετο, ἀλλ' ὅτι  
αὐτὸς ὁ ἄρτος καὶ ὁ οἶνος, μεταποιῶνται εἰς σῶμα καὶ  
αἷμα θεοῦ. εἰ δὲ τὸν τρόπον ἐπιζητεῖς πῶς γίνεται. ἀρ-  
κεί σοι ἀκοῦσαι, ὅτι διὰ πνεύματος ἀγίου, ὥς περ καὶ ἐκ  
τῆς ἀγίας θεοτοκοῦ διὰ πνεύματος ἀγίου ἐαυτῷ καὶ ἐν  
ἐαυτῷ ὁ κύριος σάρκα ὑπέσχεσατο, καὶ πλεον οὐδὲν γι-  
νώσκομεν, ἀλλ' ὅτι ὁ λόγος τοῦ θεοῦ, ἀληθὴς ἐστὶ καὶ ἐνερ-  
γὴς καὶ παντοδύναμος, ὁ δὲ τρόπος ἀνεξερευνήτῳ. οὐ  
χεῖρον δὲ καὶ τοῦτο εἰπεῖν, ὅτι ὥς περ φυσικῶς διὰ τὸ  
ἐρώσεως ὁ ἄρτος, καὶ ὁ οἶνος καὶ τὸ ὕδωρ διὰ τῆς πόσε-  
ως, εἰς σῶμα καὶ αἷμα τοῦ ἐθιόντος καὶ πίνοντος μετα-  
βάλλονται, καὶ γίνονται ἕτερον σῶμα παρὰ τὸ πρότερον  
αὐτοῦ σῶμα. οὕτως ὁ τὸ προθέσεως ἄρτος οἶνος τε καὶ  
ὕδωρ διὰ τὸ ἐπικλήσεως καὶ ἐπιφοιτήσεως τοῦ ἀγίου  
πνεύματος ὑπερφύως μεταποιῶνται εἰς τὸ σῶμα τοῦ  
χριστοῦ καὶ τὸ αἷμα. καὶ οὐκ εἰσὶ δύο, ἀλλ' ἐν καὶ τὸ αὐτὸ.  
γίνεται τοίνυν τοῖς πίσει ἀξίως μεταλαμβάνουσιν εἰς  
ἀφεσιν ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον καὶ εἰς φυλακὴν  
τήριον ψυχῆς τε καὶ σώματος, τοῖς δὲ ἐν ἀπιστίᾳ ἀναξί-  
ως μετέχουσιν, εἰς κόλασιν καὶ τιμωρίαν, καθὰ περ καὶ  
ὁ τοῦ κυρίου θάνατος, τοῖς μὲν πιστεύουσι γέγονε ζωὴ καὶ  
ἀφθαρσία εἰς ἀπόλαυσιν τῆς αἰωνίου μακαριότητος,  
τοῖς δὲ ἀπειθοῦσι καὶ τοῖς κυριοκτόνοις, εἰς κόλασιν καὶ  
τιμωρίαν αἰώνιον. οὐκ ἐστὶ τύπος ὁ ἄρτος καὶ ὁ οἶνος τοῦ  
σώματος, καὶ αἵματος τοῦ χριστοῦ. μὴ γένοιτο. ἀλλ' αὐ-  
τὸ τὸ σῶμα τοῦ κυρίου τε θεωμένον, αὐτοῦ τοῦ κυρίου  
εἰπόντος, τοῦτό μου ἐστὶ, οὐ τὴν πρὸς τοῦ σώματος, ἀλλὰ

ἢ σῶμα, καὶ οὐ τύπος τῆς αἵματός, ἀλλὰ ἡ αἷμα, καὶ  
πρὸ τούτων τοῖς ἰσθλαίοις, ὅτι ἐὰν μὴ φάγητε τι τὸ σῶμα  
τῆς οὐχὶ τῆς ἀνθρώπου, καὶ πίνετε αὐτοῦ τὴν αἷμα, οὐκ ἔχετε  
ζωὴν ἐν ἑαυτοῖς. ἢ ὅτι σάργες ἀληθῆς ἐστὶ βρώσις, καὶ ἡ  
αἷμα μὲς ἀληθῆς ἐστὶ πόσις, καὶ πάλιν, ὁ τρώγων μερῶς  
σεται. διὸ μετὰ παντὸς φόβου καὶ σωσιδνήσεως κατα-  
ρχῶν καὶ ἀδιστακτικῆς πίσεως προσέλθωμεν. καὶ πάντως  
ἔσαι ἡμῖν, καὶ ὡς πιστεύομεν μὴ δισέζοντες. τιμῶ-  
μεν δὲ αὐτὸ πάσῃ καθαρότητι ψυχῇ τε καὶ σωματι-  
κῇ. διὰ τοῦτο γὰρ ἐστὶν. προσέλθωμεν αὐτῷ, πῶς δια-  
κατεῖται, καὶ σαυροειδῶς τὰς παλάμας τυπώσαντες, τοῦ  
ἐσαυρωμένου τὸ σῶμα ὑποδεξώμεθα. καὶ ἐπιθέντες  
ὀφθαλμοὺς καὶ χεῖρας καὶ μέτωπα, τοῦ θείου ἀνθρώπου  
μεταλάβωμεν. ἵνα ἡ ψυχὴ τοῦ ἐν ἡμῖν πόθεν προσλα-  
βῶν τι τὸ ἐν τοῦ ἀνθρώπου κέντρῳ, καταφλέξῃ ἡμῶν  
τὰς ἀμαρτίας, καὶ φωτίσῃ ἡμῶν τὰς καρδίας, καὶ τῇ  
μετουσίᾳ τοῦ θείου πυρὸς πυρωθῶμεν, καὶ θεωθῶμεν.  
ἀνθρώπου εἶδεν Ἡσαΐας. ἀνθρώπου δὲ ξύλου λιτὸν οὐκ ἔ-  
στιν, ἀλλ' ἡνωμένον πυρὶ. οὕτω καὶ ὁ ἄρτος τῆς κοινωνίας,  
οὐκ ἄρτος λιτός ἐστὶν ἀλλ' ἡνωμένος θεότητι. σῶμα δὲ  
ἡνωμένου θεότητι, οὐ μία φύσις ἐστὶν, ἀλλὰ μία μερὶς τῆς  
σώματος, τῆς δὲ ἡνωμένης αὐτῷ θεότητος ἑτέρα. ὥς  
τε ἡ σωαμφοτέρον, οὐ μία φύσις, ἀλλὰ δύο. ἄρτος  
καὶ οἶνος ἐδεδεχθῆς τὸ μελχιζεδεκ τὸν Ἀβραάμ, ἐκ τῆς  
τῶν ἀλοφύλων κοπῆς ὑποσέφοντα, ὁ ἱερεὺς τοῦ θεοῦ  
τῆς φύσεως. ἐκείνη ἡ τράπεζα, ταύτην τὴν μυστικὴν προ-  
εικόνιζε τράπεζαν, ὅν τρόπον ἐκεῖνος ὁ ἱερεὺς, τῆς ἀληθι-  
νοῦ ἀρχιερέως χριστοῦ τύπος ἦν καὶ εἰκόνισμα, οὗ ὅτι φη

οι εἰρεῦς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν μελχισεδεκ.  
τοῦτο τὸ ἔργον, οἱ ἄρτοι εἰκονίζουσι τὸ προθέσεως. αὐ-  
τὴ ἐστὶν ἡ καθάρσις θυσία δηλαδὴ καὶ ἀναίμακτος, ὡς  
ἀπὸ ἀνατολῶν ἡλίου μέχρι δυσμῶν, αὐτῷ προσφέρει-  
ται. Διὸ τοῦ προφήτου ὁ κύριος ἐφίση. σῶμα ἐσὶ καὶ αἷ-  
μα χριστοῦ, εἰς σύσασιν τὴν ἡμετέραν ψυχῆς τε καὶ σώμα-  
τος χωροῦν, οὐδὲ πανώμενον, οὐ φθειρόμενον, οὐκ εἰς  
ἀφιδραῖνα χωροῦν, μὴ γένοιτο, ἀλλ' εἰς τὴν ἡμῶν οὐ-  
σίαν καὶ σωτήρησιν, βλάβεις παντοδαποῦς ἀμαυτήρι-  
ον, ἔνθα παντὸς καθαρθήσιν. ἀν' ἡμῶν χρυσὸν λάβει καὶ  
δηλον, διὰ τὴν κριτικὴν πυρώσεως καθάριζαι, ἵνα μὴ ἐν  
τῷ μέλλοντι σὺν τῷ κόσμῳ κατακριθῶμεν. καθάριζαι  
ἡ νόσος καὶ παντοίας ἐπιφορὰς, καθάως φησὶν ὁ θεὸς  
ἀπόστολος. εἰ ἡμεῖς ἐκρίνομεν, οὐκ ἀν' ἐκρινόμεθα.  
κρινόμενοι διὰ τὸ κυρίως παιδευόμεθα, ἵνα μὴ σὺν τῷ  
κόσμῳ κατακριθῶμεν. καὶ τοῦτο ἐστὶν ὃ λέγει, ὥστε ὁ  
μετέχωρ τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίως  
ἀναξίως, κρίμα ἐαυτῷ ἐδίει καὶ πίνει δι' αὐτοῦ καθά-  
ριζόμενοι ἐνέμεθα τῷ σώματι τοῦ κυρίως καὶ τῷ πνεύ-  
ματι αὐτοῦ. καὶ γινόμεθα σῶμα χριστοῦ. οὗτος ὁ ἄρ-  
τος ἐστὶν ἡ ἀπαρχὴ τοῦ μέλλοντος ἔργου. ὅς ἐστιν  
ὁ ἐπιούσιος. τὸ ἡμεῖς ἐπιούσιον διηλοῖ, ἡ τὸν μέλλοντα. του-  
τέστι, τὸν τῷ μέλλοντος αἰῶνος, ἡ τὸν πρὸς σωτήρησιν  
τῆς οὐσίας ἡμῶν λαμβανόμενον. εἴτε σὺν αὐτῷ, εἴτε  
οὕτως, τὸ τοῦ κυρίου σῶμα προσφυῶς λεχθήσεται.  
πνεῦμα ἡ ζωοποιὸν ἐστὶν ἡ σὰρξ τοῦ κυρίου. διότι  
ἐκ τοῦ ζωοποιῶν πνεύματος σωελήφθη. τὸ γὰρ γε-  
γεννημένον ἐκ τοῦ πνεύματος, πνεῦμα ἐσὶ. τοῦτο

Δὲ λέγω οὐκ ἀναιρέω τὴν τοῦ σώματός φῦσιν, ἀλλὰ  
τὸ ζωοποιεῖν καὶ θεῖον τοῦτο, δηλώσαι βουλόμενος. εἰ δὲ  
καίτινες ἀντίτυπα τοῦ σώματος καὶ αἵματος τοῦ κυ-  
ρίου, τὸν ἄρτον καὶ τὸν οἶνον ἐκάλεσαν, ὥς ὁ θεοφύλαξ  
ἔφη βασιλεὺς, οὐ μετὰ τὸ ἁγιαθῆναι εἶπον, ἀλλὰ πρὶν  
ἁγιαθῆναι αὐτὴν τὴν προσφορὰν, οὗτο καλέσαντες. με-  
τάληψις δὲ λέγεται. διὰ αὐτῆς ᾧ τῆς ἰησοῦ θεότητος  
μεταλαμβάνομεν. κοινωνία λέγεσθαι καὶ ἐστὶν ἀληθῶς  
διὰ τὸ κοινωνεῖν ἡμῶς διὰ αὐτῆς τῷ χριστῷ, καὶ μετέ-  
χειν αὐτοῦ τῆς σαρκὸς καὶ τῆς θεότητος, κοινωνεῖν δὲ  
καὶ ἐνοῦσθαι ἀλλήλοις, διὰ αὐτῆς. ἐπεὶ ᾧ ἐξ ἐνὸς ἄρτου με-  
ταλαμβάνομεν οἱ πάντες, ἐν σῶμα χριστοῦ, καὶ ἐν αἵματι,  
καὶ ἀλλήλων μέλη γινόμεθα, σὺσσωμοι χριστοῦ χρηματί-  
ζοντες. πάσῃ διδώμεν τοίνυν φυλαξάμεθα μὴ λαμβά-  
νεῖν μετάληψιν αἰρετικῶν, μήτε διδόναι. μὴ δῶτε  
ᾧ τὰ ἁγία τοῖς κυσὶν ὁ κύριος φησὶ, μὴ δὲ ῥίψετε τὰς  
μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων, ἵνα μὴ μέτο-  
χοι τῆς καταδοξίας καὶ τῆς αὐτῶν γενώμεθα κατακρί-  
σεως. εἰ ᾧ πάντως ἐνώσις ἐστὶ πρὸς χριστόν, καὶ πρὸς ἀλ-  
λήλους, πάντως καὶ πᾶσι τοῖς συμμεταλαμβάνουσιν  
ἡμῖν κατὰ προαίρεσιν ἐνούμεθα. ἐκ προαιρέσεως ᾧ ἡ  
ἐνώσις αὕτη γίνεται, οὐ χωρὶς τῆς ἡμῶν γνώμης. πάν-  
τες γὰρ ἐν σῶμα ἐσμεν, ὅτι ἐκ τοῦ ἐνὸς ἄρτου μεταλαμ-  
βάνομεν. καθὼς φησὶν ὁ θεὸς ἀπόστολος. ἀντίτυπα δὲ  
τῶν μελλόντων λέγονται, οὐχ ὥς μὴ ὄντα ἀληθῶς σῶ-  
μα καὶ αἷμα χριστοῦ, ἀλλ' ὅτι νυν μὲν διὰ αὐτῶν μετέχο-  
μεν τῆς χριστοῦ θεότητος, τότε διανοητῶς διὰ μόνης  
τῆς δέας.

Bonus

**B**onus ille, et omnis bonus, ac om-  
nem superans bonitatem, deus,  
cum totus sit ipsa bonitas, propter  
imensas diuitias bonitatis suę, non  
tulit solam manere bonitatē, hoc est,  
suam ipsius naturam, a nemine par-  
ticipari, quin etiam huius rei gratia,  
nempe cōmunicandi boni, fecit pri-  
mum quidem intellectuales & eccle-  
stias virtutes, deinde uisibilem & sen-  
sibilem mundum; post hæc, qui ex in-  
tellectuali sensibiliq; cōstitaret, homi-  
nē. Itaq; omnia, quę ab ipso sunt fa-  
cta, bonitatem ipsius, hætenus certē  
communicant; quatenus sunt. Ipse  
enim est esse, siue essentia omnibus,  
quandoquidem in ipso sunt, quę cūq;  
sunt, non ob id solum, quod ex nihilo  
in essentiam ea adduxit, sed quod ip-  
sa actio ipsius, quę ab eodem sunt  
iam facta, conseruat & continet, præ-  
cipuē verò ea, quę sunt animalia, quę  
ita bono communicant, ut cum essen-  
tia, participent & vitam. Rationalia  
autem præterea, etiam rationem, atq;

F. adeo



adeò hac parte, dei bonitate commu-  
nicantur multò magis. Sunt enim ista  
quodammodo coniunctiora deo, &  
propriora, qui tãto tamen interuallo;  
omnia superat, ut nihil cum eo con-  
ferri, aut de eo ferri iudicium ullum  
possit. At uerò homo, ratione iam præ-  
ditus, & ἀντὶ τοῦ λόγου effectus, ( hoc  
est) liberi arbitrij, facultate ea donas-  
tus est, qua se deo, iudicio & electio-  
ne sua, perpetuò uniret, uidelicet si  
in bono collato, hoc est, in obedi-  
entia creatoris permansisset. Postq̃  
autem transgressus mandatum eius,  
qui fecerat illum, morti & corrupti-  
oni succubuit, creator ille & opifex  
generis nostri, propter viscera misera-  
cordiæ suæ, similis factus est nobis,  
& extra peccatum, cætera oia factus  
homo, nostrę eo modo naturæ unitus  
est. Cum enim communicasset nobis,  
tum imaginem, tum spiritum suum,  
quem non adseruauimus: assumpsit  
ille pauperẽ iam & imbecillem natu-  
ram

ram nostram, ut nos uidelicet purgatos, & incorruptos redderet, ac in integrum restitutos, efficeret denuo participes sue diuinitatis. Oportebat autem non primitias solum, naturæ, nostræ, de meliori fore participes, sed & omnem uolentem quidem certè hominem, cum nasci secunda natiuitate, tum nouo nutriri cibo, huiusmodi natiuitati accommodo, & cōpetenti, atq; ita adhibito demum studio, assequi perfectionis modum. Per natiuitatem ergo suam, id est incarnationem, per baptismum, passionē, & resurrectionem, naturam nostram a peccato primi parentis, reddidit liberam, à morte præterea, & corruptione. Resurrectionis uerò primitias factus, seipsum uiam formam et exemplar constituit, ut & nos eius vestigia insequētes, id efficiamur adoptione, quod est ipse natura, nimirum

F ii dei

dei tum filij, tum hæredes, ipsius autem Christi cohæredes. Dedit itaque nobis (ut dixi) natiuitatem secundam, ut quemadmodum ab Adam progeneriti, illi similes effecti, iure etiam hæreditario, maledictionem & corruptionem consequuti sumus: sic ex Christo nati, eum referamus, & hæredes efficiamur, incorruptionis, benedictionis, & gloriæ eius. Cum verò Adam iste spiritualis sit, conueniebat etiam natiuitatem spiritualement esse, similiter & cibum. Porro autem quoniam nos duplices quodammodo sumus, & natura composita, oportet & natiuitatem similiter duplicem esse, & cibum etiam aque compositum, & duplicem. At natiuitas quidem per aquam & spiritum, data est nobis, dico utique sanctum baptismum. Cibum vero iste, est Dominus noster Iesus Christus panis vitæ qui de cælo descendit, Subitus enim spontaneam pro nobis mortem, eadem nocte, in qua seipsum tradidit, testamentum nouum disposuit  
sanctus

sanctis discipulis & apostolis suis, ac  
 p ipsos, deinceps in omnes qui essent  
 in eum credituri. Igitur in cœnaculo  
 sanctæ & gloriosæ Syon, postq̃ com=  
 medisset vetus pascha, cum discipu=  
 lis suis, & testamentum vetus idem  
 impleisset, lauit pedes discipulorū,  
 symbolum in eo præbens, baptis=  
 tis sacri, deinde panem cum fregisset,  
 dedit illis dicens. Accipite, com=  
 edite, hoc est corpus meum quod fran=  
 gitur in remissionem peccatorū. Si=  
 militer & poculum, ex vino & aqua  
 postq̃ accepisset, tradidit illis dicens,  
 Bibite ex eo omnes, Hic est sanguis  
 meus noui testamenti, qui pro vobis  
 effunditur, in remissionem peccato=  
 rum, Hoc facite in meam commemo=  
 rationem, Quotiescunq̃ enim man=  
 ducatis panem hunc, & calicem hūc  
 bibitis, mortem filij hominis annun=  
 tiatis, & resurrectionem ipsius confi=  
 temini, donec veniat. Si igitur sermo  
 dei, viuus est & efficax, & omnia que  
 cumq̃ voluit dominus fecit, Si dixit

F.iii.

fiat

fiat lux, et facta est, fiat firmamentum,  
& factum est. Si uerbo domini cœli  
firmati sunt, et spiritu oris eius omnis  
uirtus eorum. Si cœlum et terra, aqua  
et ignis, et aer, et uniuersus ornatus  
eorum, uerbo domini perfectus est,  
atq; hoc adeo per celebratū animal,  
homo. Si deus ille uerbum, sua uolū-  
tate factus est homo, et sanctæ, ac per-  
petuæ uirginis, purum et immacula-  
tum sanguinem, sibiipsi sine semine,  
carnē substituit: nunquid qui hæc fe-  
cit, poterit panem suiipsius efficere  
corpus, ac uinum cum aqua, etiā san-  
guinem? Dixit in initio: Producat  
terra herbam uirentem, & in hunc  
usq; diem, cum sit pluuia, sua germen-  
na producit, diuino utiq; præcepto  
simul impellente, et uim atq; uigorē  
subministrante. Dixit deus, Hoc est  
corpus meum, & hic est sanguis me-  
us, & hoc facite in meam commemo-  
rationē, atq; omnipotēti illius præcep-

to, donec ueniat, fit. Sic enim dixit:  
 donec ueniat. Fit autem nouæ huic  
 agriculturæ pro pluuiâ, sancti spiri-  
 tus obumbrans uirtus, per iuuocatio-  
 nem. Quemadmodum enim omnia  
 quęcumq; deus fecit, cooperante spi-  
 ritu sancto, facta sunt: sic & nunc  
 spiritus energia & actio est, quæ hæc  
 operatur supra naturam, quæ haud  
 potest capere nisi sola fides. Quo-  
 modo erit mihi hoc (inquit beata uir-  
 go) quoniam uirum non cognosco?  
 Respondit Gabriel archangelus, Spi-  
 ritus sanctus superueniet in te, & uir-  
 tus altissimi obumbrabit tibi. Et tu  
 itidem nunc quæris, quomodo panis  
 fit corpus CHRISTI, & uinum  
 cum aqua, sanguis CHRISTI?  
 Respondeo tibi & ego. Spiritus san-  
 ctus accedit, & hæc operatur, quę rati-  
 onem superant & intelligentiam. At  
 uerò panis & uinum adsumuntur.

F iiii

Nouit



Nouit quippe deus humanam infirmitatem, quę plurima quidem vſu & conſuetudine, minus trita, & moleſtę fert & auerſatur, ad noſtram ergo cōſuetudinem ſe demittens, quę nobis in natura aſſueta ſunt, vtitur, vt efficiat ea, quę ſunt ſupra naturam. Et quemadmodum in baptiſmate, quoniam in more eſt hominū, tum lauari aqua, tum oleo vngi, oleo ſimul & aquę gratiam adiunxit ſancti ſpīritus, ac ipſum effecit lauacrum regenerationis: ſic quoniam aſſuerunt homines, panem comedere, & bibere vinum, adiugauit illis ſuam ipſius diuinitatem, & eadem fecit corpus & ſanguinem ſuum, videlicet, vt per aſſueta, & quę ſecundum naturam ſunt, in hijs collocemur quę ſunt ſupra naturam. Corpus vere vnitum eſt diuinitati, illud dico, quod ex beata virgine eſt corpus, non quod ipſum ſuſceptū corpus, ē cōelo descendit, ſed quod ipſe panis & vinum tranſmutantur, in corpus & ſanguinem dei.

Quod

Quòd si modum queras, quomodo fiat, sat sit tibi audire, q̄ per spiritum sanctum ad eum modum fiat, quomodo ex beata deipara, per spiritum s̄ctum, sibi ipsi & in seipso dominus carnem substituit, breuiter, plenius & amplius nihil cognoscimus, q̄ q̄ verbum dei verum est, efficax etiam & omnipotens, modus autem inscrutabilis. Quanq̄ hanc perindè alienū fuerit etiam illud dicere q̄ quomodo panis per commestionem, vinum verò & aqua, per potionem, in corpus & sanguinem edentis et bibentis, naturaliter mutantur, & aliud efficiuntur corpus, a priori suo corpore diuersum, sic panis propositionis, vinum etiam & aqua, per inuocationem, & accessum sancti spiritus, transmutantur supra naturę modum, in corpus & sanguinem Christi, nec sunt iam duo, sed vnū & idem ipsum, fit autem hīs qui cum fide dignè susceperint, in remissionem peccatorum, & æternam vitam, in custodiam porrò & tu-

F. v.      telam

relam animi & corporis. Incredulis  
uerò, quicq; minus dignè participaues  
rint, in pœnam et ultionem, non alie  
ter ac **CHRISTI** etiã mors, ijs qui  
credūt, fit uita & incorruptio, in frui  
tionem æternæ beatitatis, incredulis  
uerò, et domini occisoribus, in puni  
tionem et ultionem sempiternam.  
Non est panis et uinum, figura cor  
poris et sanguinis Christi, Absit, sed  
est ipsum corpus domini deificatum,  
ipso dño dicente. **HOC EST** meū  
non figura corporis, sed corpus, non  
sanguinis figura, sed sanguis, qui itē  
ante dixerat Iudæis. Quoniam nisi  
manducetis carnem filij hominis, &  
sanguinem eius bibatis, non habetis  
uitam in uobismetipsis. Caro enim  
mea uerus est cibus, et sanguis meus  
uerus est potus, Et rursum: Qui man  
ducat me, uiuet. Quapropter, cum  
omni timore, et conscientia pura, ac  
fide minime hesitabūda accedamus,  
et omnino erit nobis quemadmodū  
credimus, si certò credimus sine flu  
ctuatione

quatione. Veneremur etiā illud omni  
 ni puritate, animi uidelicet et corporis,  
 quasi geminata ueneratione. Est enim  
 et ipsum quod ueneramur, duplex  
 (Christi nimirū diuinitate, & carne  
 constans) Accedamus ad illum ar  
 denti desiderio, et manus in crucis  
 speciem formantes, corpus crucifixi  
 excipiamus. Applicatis autē oculis,  
 labijs, et fronte diuinū carbonem cō  
 cipiamus, ut nostri desiderij ardor,  
 huius carbonis ignitione arrepta, tū  
 peccata nostra exurat, tū corda illu  
 minet, deniq; participatione diuini  
 ignis, et igniamur ipsi et deificemur.  
 Carbonem uidit Esaiās. Carbo uerò  
 lignū simplex nō est, sed unitū igni.  
 Sic et panis cōmunionis, non panis  
 simplex est, sed unitus deitati. Corp⁹  
 uerò unitum diuinitati, non una na  
 tura est, sed una quīdem corporis,  
 unitæ uerò illi diuinitatis altera. Ad  
 deo q; utrumq; simul, non una est na  
 tura, sed duę. Melchisedech cū esset  
 sacerdos dei altissimi, pane et uino  
 excepit

Gene. 14:  
 Heb. 7

excepit Abraham, a cede alienigenarum iam reuersum. Illa siquidem mensa, mysticam hanc præfigurabat mensam, quemadmodum etiam sacerdos ille, veri sacerdotis Christi, figuram præseferbat & imaginem. Tu enim (inquit) es sacerdos in seculum, secundum ordinem Melchisedech. Hunc autem panem, etiam panes propositionis figurabant. Hoc præterea est purum sacrificium & incruentum, quod ab ortu solis, usque ad occasum, ipsi offerendum, per prophetam, dominus eloquutus est. Corpus est & sanguis Christi, ad animi & corporis stabilitamentum, suscepta à nobis, quæ non consumuntur, non corrumpuntur, non uadunt in secessum. Absit, sed in nostram substantiam, & conseruationem pertinent. Omnis autem noxæ proligatio sunt, & sordis omnis purgatio: Si enim aurum acceperint adulterinum, ignitione illa sua (ut ita dicam) censoria, quæ purum a corrupto diuidit, omnino purgât, ut ne cum hoc mun-

mundo in futuro damnemur, Purgat  
autem hoc sacramentum, morbos &  
incommoda omnia, quod modum in-  
quit diuinus Apostolus. Vtiq; si nos  
ipsos iudicaremus, non iudicaremur.  
A domino uerò iudicati, corripimur,  
vt non cum mundo condemnemur.  
Et hoc est quod dicit, quoniam qui  
participat corpus & sanguinem dñi,  
indignè, iudicium sibi manducat &  
bibit. Per hoc purgati, unimur cor-  
pori dñi, & spiritui illius, & effici-  
mur corpus Christi. Iste panis est pri-  
mitiæ illius panis futuri, qui est ἐπιού-  
σιος. \* Illud enim ἐπιούσιον, significat,  
uel panem futurum, hoc est panē fu-  
turi seculi, aut panem ad conseruati-  
onem nostrę substantię susceptum.  
Siue igitur hoc, siue illo modo, Chri-  
sti corpus conuenienter dicetur.

(S. ἐπιούσιον utraq; ratione. Nam & in patria christus no-  
bis cibus futurus est idem, qui nūc pascit in uis, & uere cū  
bicitum ibi, conseruat nostram substantiā. Est enim uita no-  
stra in Christo abscondita)

Spiritus enim uiuificans est, caro dñi,  
quoniam ex spiritu uiuificante, con-

\* *Varia nobis  
significat ἐπι-  
ούσιον, uideli-  
cet p cōpositi-  
onis ratione,  
quā si ab ἐν &  
participio sub-  
stantiui uerbi  
estimes: sonat  
quasi dicas im-  
minens, quod  
autem imminet  
etiam si non iū-  
ge absit, non est  
tamen presens,  
sed futurū est,  
ceterū quoni-  
am proximum  
est, græcis est  
crastinum. Sic  
enim legitur in  
act. Apost. Tū  
ἐπιούσιον ἡμε-  
ρα. i. postero-  
die, hoc est cra-  
stino, ad quam  
rationem con-  
petenter sonat  
futurū. Quod  
si uerbi compo-  
sitionem ab ἐν  
& nomine du-  
ci accipias, &*

cepta



*analogia deducitur  
in adiectiuū  
sup substantiale  
uerteris, uel si  
per ambiguita-  
tem præpositio-  
nis liceret, in  
substantiale, qua  
si dicas, in sub-  
stantiā migrās,  
et quod hic ar-  
gute expressit,  
substantiam cō-  
seruans. Ergo  
in oratione do-  
minica panem  
nostrum in nou-  
um petimus,  
hoc est, futurū  
qui nunq̃ deso-  
uet, et quæ no-  
stram substanti-  
am uere sulciat  
etq̃ conseruet.*

cepta est. Quod enim natum est ex  
spiritu, spiritus est. Hoc autem dico,  
non auferēs naturam corporis, sed q̃  
hoc et uiuificum et diuinum etiam  
sit cupiam ostendere. Quod autē pa-  
nem et uinū exemplar dominici cor-  
poris quidam appellarunt, quemad-  
modum deiser Basilius, locutus est,  
non id post consecrationem dixerūt,  
sed ante sanctificatam oblationem,  
sic nominarunt. Participatio dicitur,  
quoniam per hoc diuinitatis domini  
nostri Iesu, reddimur participes. Di-  
citur præterea cōmunio, & est reue-  
ra, quoniam per hoc Christo commu-  
nicamus, & eius carnem, ac diuinita-  
tē participamus, cōmunicamus etiā  
dum inuicē unimur, hac cōmunionē.  
Quandoquidem enim ex vno pane  
participamus omnes, unum Christi  
corpus, & unus sanguis, & concorpo-  
rei christo existentes, mutua inuicem  
membra efficimur. Omni igitur cau-  
tione obseruandum est, ne ab hereti-  
cis participationem admittere susti-  
neas

neam⁹, sed nec illis dare. Etenim ne  
 detis sancta canibus (domin⁹ inquit)  
 neq; projicite margaritas uestras, an-  
 te porcos, ut non participes erroris,  
 & malæ eorum fidei, efficiamur, &  
 condemnationis. Si verò omnino est  
 unio nobis ad Christum, et inuicem  
 nobiscum est, deniq; omnibus omni-  
 nò eadem nobiscum consensione et  
 uoluntate participatibus etiam unio  
 est. Ipsa enim unitas ex libera animi  
 electione fit, non absq; nostra senten-  
 tia et uoluntate. Omnes enim unum  
 corpus sumus, q; ex uno pane par-  
 ticipamus, ut inquit diuinus Apo-  
 stolus. Exemplaria uerò futuro-  
 rum dicuntur, nō tanq; uere nō  
 sint, corpus et sanguis Christi  
 sed q; nunc per illa partici-  
 pamus, Christi diuinitas  
 tem, tunc autem intel-  
 lectualiter, per so-  
 lam uisionem.

1. Cor. 10.





**T**he good, & all good,  
(sayth Damascene)  
& thercellynge good  
god, beyng alltoget-  
her goodnes, wolde  
not suffre the same  
godnes, that is to saye, his very na-  
ture, to remayne sole without parti-  
cipation made therof, by other. And  
therfoze god, fyrste made the intellec-  
tuall and heauenly vertues. After  
that, the visibill and sensible worlde,  
and then man, of a nature that hath  
bothe lense and vnderstandynge, So  
all thynges whiche be made of god,  
be so farreforth ptakers of his good-  
nes, in that they haue all a beyng,  
foz of hym, and in hymselfe, all thyn-  
ges be, not onely foz that he brought  
them from nothyng, to haue a beyng,  
but also foz that his operation conti-  
nuyng lykwyse conserueth & mayn-  
teyneth all thynges that he made.  
But in this participation such thyn-  
ges aboue other participate, as haue  
lyfe

lyfe, which communicate of gods goodnes, not onely in that they be partakers of theyr beyng, but also of theyr lyfe. Reasonable creatures forsothe besides beyng & lyfe, furthermoze participate of goddes goodnes in that they haue reason, whiche reasonable creatures, be somewhat moze nere and famillier vnto god then the other, and yet god so excelleth all, aboue all proportion, as neyther can there be comparison with hym, nor iudgement of hym. Neuerthelesse man, a reasonable creature and constitute in fredome, with the gyfte of free wyll, receyued therwith also power and facultie, thorough his owne choyse & election, to be vnited to god continually, yf he had remayned and perseuered in that goodnes, that is to say, the obedience of hym, that created hym. But after man had transgressed the precept of hym that made hym, and was thereby subiecte to death and corruption, the maker and workman of mankynde,

God vnited  
to oure nature  
in chryst

G.

(suche

Christ is the  
fyrste frutes  
of our na-  
ture.  
The better  
that is to  
say the beste

(Suche is the tenderneſſe of his mercy)  
beynge made in all thynges lyke vnto  
vs, was made man without synne,  
and ſo vnited to our nature. And by-  
cause he had deliuered vnto vs, his  
owne image and ſpyrite, whiche we  
haue not preſerued and kepte, he hath  
taken vpon hym our nature, thenne  
pooze and weake, to the intente he  
ſhulde pouрге vs, and make vs in-  
corruptible, and reſtoze vs alſo a-  
gayne, to be partakers of his god-  
hed and deite. It behoued mozeouer  
not onely the fyrſte frutes of oure  
nature, to be brought to be partaker  
of the better, but alſo al the hole kind  
of man, ſuch as ar wel wyll yng, & the  
ſame bothe to be bozne agayne, w a  
new natiuite, & nouryſhed w a newe  
meate agreable to that natiuite, and  
ſo with endeuour to attayne the mea-  
ſure of perfection. wherfoze by Chri-  
ſtes natiuite, that is to ſaye, his in-  
carnation and baptiſme, paſſyon and  
reſur-

resurrection, he hath deliuered our nature from the synne of our fyrste father, from death also and corruption. And beyng hym selfe made the chiefe and fyrste, and (as it were) the fyrste fruytes of resurrection, he hath appoynted hym selfe to be the waye, foine, and example, to this ende, that we folowynge his steppes, shuld by adoption, be made the chyldren, and heires of god, as he is by nature, and so become coheretours with hym: for which pourpose (as I haue sayde) he hath gyuen vs the seconde natiuite, wherby as we beyng bozne of Adam, resembled Adam, & enherited therby curse and corruption: So beyng bozne of god, we shulde resemble hym, and shulde attayne by enheritaunce, incorruption, blessing, and his glozie. And bycause Christe is the spirituall Adam, it is semely that oure natyuite shulde be spirituall, and lykewyse also oure meate.

G. ii.

In



Double of  
byth of the  
water & ho-  
lye ghoſte.

A

Double  
meate, that  
is Chryſtes  
fleſh vnited  
to the diuini-  
tie.

In aſmocho alſo as we be dubble, that  
is to ſaye, of body and ſoule, and ſo  
not of one ſingle nature, but cōpown-  
ded, it was mete our byth ſhulde be  
dubble lykewyſe, and our meate dub-  
ble alſo. Our bythe then, is gyuen  
vs by the water, and the holy ghoſte.  
The meate forſothe, is the foode of  
lyfe, our lord Jeſus Chyiſt, that deſ-  
cended from heauen. For our lord Je-  
ſus Chyiſte, when he ſhulde take on  
hym his death, wyllyngly for vs, in  
the nyght in which he gaue hymſelfe,  
he ordred a newe teſtamēt to his holy  
diſciples and apoſtles, & by them to al  
other þ̄ byleue in hym. In a chambze  
therfoze of þ̄ holy & gloziouſe Syon,  
eatynge the olde paſchall with his diſ-  
cipls, and fulfillynge the olde teſta-  
mente, he waſhed his diſciples feete,  
giuinge them therein a token of holpe  
baptiſme. Afterward breaking bread  
gaue it to them, ſayeng, Take ye, eate  
ye, this is my body, that is broken for  
you, in remyſſyon of synne, Likewise  
ta-

takynge the cuppe of wyne and wa-  
 ter, deliuered it vnto them sayenge,  
 Drynke of this all, this is my bloude  
 of the newe testament, that is shedde  
 for you into remission of synnes, Do  
 this for remembraunce of me, For as  
 ofte as ye eate this breade and drinke B  
 this cuppe, ye do shew forth the death  
 of the sonne of man, and confesse the  
 resurrectiō of hym, whyles he cometh.  
 If the worde of god, be lyuely and  
 effectuell, and all thing that our lord  
 wold, he made, If he saide, Be light  
 made, & lyght was made: Be the fir-  
 mament made, and the iurment  
 was made: If the heauens be establi-  
 shed by the worde of god, and also the  
 strength and vertue of them, is lyke-  
 wise established by the breath of his  
 mouth: If heauen and earth, water,  
 fyre, and ayre, and all thourname  
 of them, be perfited by the worde of  
 our lord, and not onely these, but al-  
 so man him selfe, a beast of all other  
 most renownd and spoken of: If the  
 essentiall

essentiall worde, very god (wyllynge  
so to be) was made man, and made  
the pure, and vndefyled blood, of the  
holy and perpetuall virgin, to be his  
fleshe, withoute anye seede of man:  
Can not he make the breade his bo-  
dye? And the wyne and water hys  
bloude: He sayde in the begynnyng.  
Lette the earthe bypunge forth grene  
grasse, And vnto this daye the earth  
when it rayneth, bypngeth forth his  
owne buddynge, beyng by god-  
des pzecepte styred and strengthened  
to do the same. God sayde: This is  
my body, and this is my blood, and  
doo this in remembraunce of me,  
whiche by his pzecepte that is omni-  
potente, is done, vntyll he commeth.  
For so he sayde, vntyll he came, vnto  
which newe kynde of tyllage the ver-  
tue of the holy ghost ouershadowing  
it, is by speciall inuocation, in the  
steade of rayne, for lyke as all thing  
that god hathe made, is made by the  
operation

operation of the holy ghoſte: So  
 nowe the efficacye of the ſame holy  
 ghoſte, worketh theſe thynges that  
 be aboue nature, whiche can not be  
 comprehended, but by faythe onely.  
 Howe ſhall this be (ſayde the holy  
 virgin) ſeynge I knowe no man: C  
 The archeangell Gabziell aunſwe-  
 red, The holy ghoſte ſhall comme  
 downe to the, and the vertue of the  
 hygheſte ſhall ſhadowe the. And  
 nowe thou aſkeſte, howe this bread  
 is made the bodye of Chriſte, and the  
 wyne and water, the bloud of Chriſt:  
 wherein I aunſwer alſo vnto the.  
 The holy ghoſte commeth and work-  
 keth theſe thynges aboue reaſon and  
 vnderſtandynge. The breade and  
 wyne be taken to this myſterye. For  
 god knoweth mans weakenes, which  
 with ſome diſpleaſure eſchueth many  
 thynges þe not befoze by vſe, made  
 ſmothe and ſamilyer, vnto hym, wher-  
 foze our ſauour chriſt, ſo cōdeſcēdeth  
 G. iiii. to our

to our infirmite, as he bleth thynges  
to vs accustomed & agreable, wher-  
with to make thynges that be aboue  
nature. And lyke as in baptisme, se-  
yng men commonly bled to washe  
themselues in water, and annoynte  
themselues with oyle, Chyste added  
to the oyle and water, the grace of the  
holy ghost, and made it the wasshyng  
of regeneration: So for that menne  
were accustomed to eate breade and  
dryncke wyne and water, Chyste ioy-  
ned vnto them, his godhed, and made  
them his bode and blood, that by  
thynges accustomed and agreable to  
nature, we myghte be placed in thyng-  
es that be aboue nature. The body  
is verely vnited to the Godhed, I  
meane the same body, that was ta-  
ken of the holy virgine, not that the  
same body taken, descendeth frome  
heauen, but that the breade and wyne  
be transfourmed into the body and  
blood of God. If thou doest aske me  
the maner howe it is done: it shulde  
suffyce

**D**  
The breade  
and wyne  
made bode  
and bloude,  
after whiche  
makynge  
there is no  
more breade  
or wyne, but  
the bode &  
bloude.

**E**

suffice the to heere aunswered, that  
 by the holy gholste, lyke as of the ho-  
 ly mother of God, by the holy gholste,  
 our lozde made to hymselfe fleshe,  
 and in hym selfe, without seede of  
 manne: In whiche matter we knowe  
 no moze, but that the worde of god,  
 is true, of efficacie and omnipotente,  
 but as for the maner is vterly in-  
 scrutable, & suche as can non by ser-  
 che be depzeheaded and founde. And  
 yet it were not amysse to saye thus,  
 that lyke as the bzyede by eatyng, and  
 wyne by dzyneckyng, is naturally  
 chaunged into the body and bloode  
 of hym that eateth and dzynecketh,  
 & nowe are becomine another body,  
 other then theyr owne body whych  
 they had befoze, euen so the bzyed pre-  
 pared to be consecrate, and the wyne  
 and water, by inuocation and com-  
 mynging downe of the holy gholste, be  
 aboue nature chaunged into the body  
 & bloud of Chryste, & be not two, but  
 one, and the same. Whiche worke is  
 G. v. wrought

F



wrought, and is to them that worthe:  
ly receyue it in fayth, the remission of  
Synne, for lyfe euerlasting, and to be a  
safegarde for body and soule. And to  
them that be vnfaythfull and receiue  
it vnworthely, to their punishment  
and vengeaunce. For so is lykewise  
the death of our lord, That is to say,  
to such as beleue, lyfe, and incorrup-  
tion, with the fruition of euerlastyng  
blesse, & on the other parte, to thē that  
be vnfaithful, and were murderers of  
our lord, punishment, & vengeaunce  
**G** euerlastyng. The bread and wine be  
not a figure of the body and bloud of  
Christ, That may not be said, but the  
very body of our lord deified, & is to  
say, made god. For our lord said, this  
is, not the figure of my body, but my  
body, & not y figure of my bloud, but  
my bloud. And before that, sayde to  
the Jewes, that yf ye eate not the  
fleshe of the sonne of man, and drinke  
hys bloud, ye haue not lyfe in youre  
selfe. For my fleshe is very meate,  
and

and my bloude is berpe drynke.

And agayne, he that eateth me, shall  
lyue. Lette vs then come to it with a  
fearefulnes, a cleane conscience, and  
stedfast fayth, and then in all thinges  
shall be to vs, as we byleue constant-  
lye. Lette vs honour it, with all clen H  
nes, bothe of the body and soule also,  
as it were w a double worshyping.  
For the same we worshyppe is also  
double, that is to saye, the fleshe of I  
our Sauyout Christ, & godhed also.  
Come we vnto it with an ardet fyre  
desyre, and facyoning our hādes in y  
figure of a crosse, let vs so receaue K  
the body of him that was crucified,  
fynally appochynge with our eyes,  
lyppes and fozehead, let vs receyue  
that godly cole, so as the fyre of our  
feruent desire, receyuyng the fyer-  
nes of that cole, maye burne bp oure  
synnes, and lyghten our hartes, and  
by partetakyng of that godly fyre,  
be througely enflammed and deified.

Elatas

Elasas saw a cole, Al cole is not wood onley, but wood vnyted vnto fyre.

**L** So the foode of oure communion is not foode only, but foode vnyted to the godhed. The body vnyted to the godhed, is not to be sayd one nature, but the nature of the body is one, and the nature of ꝑ godhed vnyted vnto it, is an other. So as both together, be not one nature, but two. Melchise dech the preist of god that is highest, receyued and chered Abraham, with breade and wine, when he returned from the slaughter of ꝑ fozeyne straingers. That table fygured this mystical table, like as ꝑ preist was ꝑ figure and image of our true preist Christ, Thou arte (sayth god) a preist forever, after the ordre of Melchisedech. Those loues whiche in the olde lawe, were called the breades of propolitiō, that is to say, the breades appoynted to an holy vse, were a fygure of this breade. This sacrifice is the pure and vnbloudy sacrifice, whiche god sayd by

**M**  
Gene. 14.

Heb. 9

psal. 109.

Exod. 21.

Because  
bloud is not  
medde, it is  
called vn-  
bloudy.

by his prophete, shulde be offred vn-  
 to him, from the east to the west. The  
 body and bloude of Christ, for the sta-  
 blyshement of body and soule recey-  
 ued, be not consumed or corrupted, nor  
 passeth with our corruptiōs through  
 vs, into the vile place (ty on þe speach) N  
 but encreaceth oure substaunce, and  
 p̄serueth it. It is tharmoure of de-  
 fence, from all maner of annoyauce,  
 and lykewise the purgation and clen-  
 syng of all fylthe. Certeynly if it fin-  
 deth the golde adulterate, that is to  
 saye, corrupte with any other metall,  
 it purgeth it, by the same vertue whi-  
 che is appropriate to fyre, whereby it  
 disceuereth from the golde, and put-  
 teth awaye that is corrupte, to thin-  
 tente we shulde not be condemned in  
 the world to come. It purgeth disea-  
 ses and all sortes of annoyaunce. And  
 as sayeth the godlye Apostile, If we  
 iudge our self, we shal not be iudged,  
 when we be here iudged of our lord,  
 we be therby chastised, that we shulde  
 not

not be condemned, with the worlde.  
And thus it meaneth that he saythe.  
who so euer is partaker of the bodye  
and bloude of our lord vnworthely,  
he eateth and drynkethe condemna-  
cyon vnto hym selfe. By whyche sa-  
cramente, beyng purged, we be vny-  
ted to the holye bodye, and the holye  
spyryte of hym, and be made the body  
of Chyste. Chys foode is the fyrste  
fruytes of the foode to come, whyche  
is called *ἐπιούσιος* in greake. For  
*ἐπιούσιον* sygnifyeth eyther the foode  
to come, that is to saye, of the worlde  
to come, or the foode we receyue, for  
the preseruacyon of oure substaunce.  
And both significacions, may be apt-  
ly sayde, for whither it be taken in  
one significaciō or thother, it may wel  
be said of the body of oure lord. For  
the fleshe of our lord, is spirite that  
gyueth lyfe, being cōceyued of the ho-  
ly ghoſt, that gyueth lyfe, for that is  
begottē of spirite, is spirite. And thus  
moche I saye, not myndynge by these  
woꝝdes

Joh. 4.

wordes, to take awaye the nature of  
 the body, out of this sacramente, but **O**  
 onely myndynge to chewe, howe the  
 same gyueth lyfe, and is godly. And  
 yf any call the sacrament the example  
 or token, of the bodye and bloude of  
 Ch.iste, (as saint Basyle sayde) they  
 speake it not of thoblation after the  
 consecration, but befoze the same be  
 sanctified. It is also called participa-  
 tion, for by it we be made partakers  
 of the godhed of Iesu. It is also cal-  
 led cōmunion, and is so verely, for  
 by it we communicate w Ch.ist, & be  
 partakers of his fleshe and godhed,  
 we communicate all by it together, in  
 þ we be thereby made one. For seying  
 we participate al of one breade, we be  
 made therby one body & bloud amōg  
 our self & being of þ same body w our  
 sautour ch.ist, be also to our selfe eche  
 others mēbers. Let vs thē beware as  
 much as we maye, þ we neyther geue  
 cōmuniō to heretikes, ne rece:ue it of  
 thē. Giue not your holye thinges, to  
 dogs (saith our lord, no: cast not your  
 pre-

Matt. 7.



ptious stones before hogges, lest ye  
be made ptakers of their euill beleef,  
and of their cōdemnacion also, consi-  
dering that being an vnitie through  
lye, betwene vs and Chyste, and also  
betwene our selues, we shall likewise  
be vnited throughlye with all suche,  
as we shall chose to participate with  
vs, For this vnitie is made by oure  
choyce, and fre wyll, not without our  
mynde and Determinacion, and we all  
one bodye, in that we participate of  
one breade (as the holy apostle saith):  
This sacrament is called also, ther-  
amples of that is to come, not in such  
an vnderstandinge, as though the  
very body and bloude of Christ were  
not present, but that now by this sa-  
crament, we be made partakers of the  
godheade of Chyste, and in the world  
to come, shall participate with onely  
contemplacion, in the full lyght of  
knowledge and vnderstandinge.

Nowe

**N**ow ye haue heard Damascene  
 speake, who well herde with the  
 eares of hearynge, were sufficient for  
 the matter to declare, howe Christs  
 wordes, as they were playne, for the  
 substaunce and foundacion of our by-  
 leef: So haue they in theyr playnes,  
 mapntened þ true byleef of the chur-  
 che, as this authoꝝ for. viii. C. & xvi.  
 yeares past, declareth evidently, and  
 testifieth playnely, yf thou wylte vse  
 hym, for comfirmation of that thou  
 doest, yfste truely bylene, & not abuse  
 hym, after the facyon of the worlde, to  
 wythe hym, & mystake hym, as some  
 men do the scripture. And to thintent  
 thou mayst be the moze able, to mete  
 with suche as wolde abuse them selfe  
 in hym, and thy selfe the depelyer con-  
 cepeue the godly lerned consideration,  
 of this writer in the matter: I wyl  
 note certayne thynges vnto the, woꝝ  
 thy to be noted: yfste this man testi-  
 fieth, the pꝛesence of the natural body  
 and bloud, of our sauour Chꝛst, in  
 the

the sacramēt of thaulter, and expresse  
ly reproveth the vnderstandynge of  
them, that wolde saye, there shulde be  
but a figure, as at this letter. G. in þ  
margin þ shalt find, so as thou herest  
by this authoꝝ, truth affirmed and  
falsched condemned. This man te-  
stifieth also the woꝛshippinge of the  
Sacrament, with inwarde and out-  
ward cleennes, deuocion of the soule,  
and outwarde gesture of the body, as  
thou maiest se, in the letter. H, wherein  
thauthoꝝ declareth a congruence, and  
conueniencye, that as the meate, whi-  
che we receiue and woꝛshyp, is dub-  
ble, and conteyneth Chyistes fleshe  
and godhed, so shulde our woꝛshyp-  
ping be dubble, þ is to say, of our two  
partes of body & soule, which both be  
nourished, by this p̄cious meat. And  
where þ findest this letter. A. the au-  
thoꝝ sheweth that as we be dubble, &  
of two partes, that is to say, body and  
soule: so shuld we haue a dubble nati-  
uie, & a dubble meat. The dubble na-  
tiuite

finifle, is of water and þ holý ghóft,  
 of water agreable to our body, as cor-  
 porall, & the holý ghóft to our soule,  
 which also agreeth, with that Grego-  
 ry Nazianzene writeth, *εἰς τὰ ἐπιφά-  
 νια, ὡς περ ἦν πνεῦμα καὶ σὰρξ, ὄντων πνεύ-  
 ματι τελευτῶν καὶ ὕλατι.* Als he was spi-  
 rite & flesh: so god perfitereth w water  
 & the holý ghóft. And as for this pre-  
 cious meate, þ autho: sheweth that it  
 is a meate double & not one, as where  
 thou fyndest this letter L: where he  
 saith, The body vnited to þ godhed &  
 destie, is not made one nature, but re-  
 mayneth, two natures. And because þ  
 natures be two, he calleth Christs  
 body our meate in þ sacramēt, a dub-  
 ble meate. And yet thou mayst fynd  
 in the letter. F. that he calleth it but one,  
 as where he saith þ the bread & wine,  
 chaunged by gods mighty worde into  
 the body & bloude of Christe, be not  
 two but one, and so there remaineth  
 the onely substance of the body, and  
 bloude of Christe, where as yf the  
 nature

nature of bred remained also, he wold  
 haue called it in that respecte two, as  
 he doth in the other places in two na-  
 tures vnited. And so thou seest where  
 remayne two natures vnited, they be  
 called in that respecte two & double,  
 and not one, and yet agayne bycause  
 in the consecration there is not an v-  
 nion of bread to the body of Christe,  
 but transmutation, and as the worde  
 transmutation expresseth an alteratio  
 of substance, the sacrament is not cal-  
 led two, but one. And concernynge  
 worshyping, this is to be noted that  
 this great clerke was not ignorant of  
 the wordes of the gospell, Io. iiii. that  
 Veri adoratores adorabunt patre in  
 spiritu & veritate. True worshy-  
 pers shall worshyp in spirite & truth.  
 And yet speaketh this auctor of wor-  
 shyping w<sup>th</sup> the body, for by the terte  
 of the gospell, is not denyed outward  
 adoratio w<sup>th</sup> the body, whiche body  
 is w<sup>th</sup> the soule created of god, and  
 shalbe hereafter glorified w<sup>th</sup> the soule  
 but the

but the sense of that text declareth the true order of adoration, whiche must be rooted, grounded, and directed by the spirit and truth, and from thence it must procede, & where that fayleth, the reste is hypocrisie. But elles that the body shu. de not folowe and obeye the soule, and be affected as the soule is, and with outwarde semely. gesture represente y same, that we myght not saye as Dauid dyd. Cor meum & caro mea exultauerunt in deū viuum: psal. 87.

My harte and my fleshe, hath reioyced in the liuyng god, there is no suche scripture, but Chyistles hauour in the tyme of his prayenge teacheth the contrary, for he fell downe on his face and prayed. And the publicane commended in the gospel, knocked on his bzelle & prayed. And in this auctor thou seest an exhortation for men to laye theyr handes on crosse. And good men haue taken greate comfort in the sygne of the crosse, wherewith they haue blessed them selfe, and haue

H.iii.

ben



Tertullian.

Jo. 6.

being glad to receyue the blessinge of  
other with the token of the crosse. And  
therupon Tertullian in his worke  
De resurrectione carnis, sayth: Cato  
signatur, vt aia muniat. The fleshe  
is marked, that the soule maye be de-  
fended. But to returne to my purpose  
to note vnto the that is notable in  
Damascene in the lettre, C. to them  
that aske, and humbly question, howe  
these mysteries be wrought: like aun-  
swer may be made, as Gabriell made  
vnto our Lady, by occasion wherof  
thou mayest marke two sortes of que-  
stions, wherof one procedyng of pride,  
arrogancie, doubtfulnes & mystrust  
declareth incredulite, such as the Ca-  
pharnaites made whē they said, How  
can this man gyue vs his fleshe to  
eate? And another in mekenesse and  
humilite, w<sup>ch</sup> delyre of sojmoche know-  
ledge only, as the secrecie of the thing  
permytteth, wherin the hole is reinyt-  
ted to goddes power & omnipotencie,  
with which our Lady cōtēted herself,  
and

and sayd, Ecce ancilla dñi, fiat mihi  
 secūdū verbū tuū. Lo the handmayd  
 of our lord, be it to me, accordyng to  
 thy word, which was gods word, by  
 the omnipotēcie of which, when we se,  
 howe many thynges aboue mans ca-  
 pacite haue ben wrought, why shulde  
 it not suffice to stape men frō further  
 arguyng & reasoning, in the most blef-  
 sed sacrament of the aulter: Another  
 thyng thou mayst marke in the lettre  
 D. & this auctoz testifieth how chryst  
 made the bred & wyne w water, his  
 body & blood, wherby thou mayst per-  
 ceue howe it hath ben taught in the  
 church cōstantly, that after the cōse-  
 cratiō & substance of bred remaineth  
 not, and yet it is called bred, for it is  
 called that it was, as I shall speake  
 hereafter. And albeit when thauthoz  
 alludeth to the cole seen by Esaiē, as  
 thou mayest se in the letter K. he ma-  
 keth this resemblaunce, that as the  
 cole is not wood alone, but wood w  
 fyre, so the food of cōmuniō which is

D. liii.

in

in latyn, Panis communio<sup>n</sup>is, and in  
greek, ἄρτος κοινω<sup>n</sup>ιας hath the deitie  
adiopned vnto it, thou mayest perceiue,  
by that streight foloweth, how he bled  
the worde Panis, to signifie the bodye  
and flesshe of Chyiste wherevnto the  
deitie is annexed, whiche bodye and  
flesshe, is the substaunce of the nour-  
riture in this holy meate, accor<sup>d</sup>yng  
Joh. 6. as Chyiste sayde, Panis quem ego da-  
bo vobis, caro mea est, & Caro mea  
vere est cibus, whiche flesshe, haung  
the godhed annexed vnto it, is of two  
partes, as the cole is, and remayneth  
two natures, and so is a dubble meat,  
to fede the body & soule of man, which  
be likewise two partes of man. And  
when he sayde in the letter. D. the  
bread hath the deitie annexed vnto it,  
he signifieth the bodye and flesshe of  
Chyist, into whiche by goddes omni-  
potencie, the breade is conuerted, as  
thou mayest playnely see declared by  
hym, in the place, where thou fyndest  
the letter F. and y<sup>e</sup> sette befoze, in whi-  
che

che he speaketh so plainly and open-  
 ly, as can not be desyred moze euidece  
 for the matter. I can not pretermytte  
 also to note vnto the this, that maye  
 serue for a lesson to such, as be capti-  
 ouse of wordes, and by the outwarde  
 apparaunce of them, note contradic-  
 tions, thou shalte fynde in the letter  
 M. that the sacrament is two, and not  
 one, and in the lettre. F. one and not  
 two, whiche be no contraries. Fyrst in  
 that place, where he sayth, they be not  
 two, is signified that there is not two  
 substaunces, of the breade and the bo-  
 dy of Chyriste, but onely of Chyristes  
 substaunce. Agayne, there be not two  
 bodie of Chyriste, one in heauen, ano-  
 ther in the sacrament, for as he sayth  
 after in the letter. E. the body of chyst  
 descended not, but as we truely beleue  
 in the article of our Crede, he sitteth  
 on the ryghte hand of the father, and  
 then if thou askest, howe can it be for  
 the aunswer is, goddes worde is om-  
 nipotent, and the maner inscrutable.

H. b.

In

In the other place, where he sayth the sacrament is two and dubble, as in the letter. F. there he declareth him selfe, that he speaketh of two natures, the humanite & the godhed. Thou maiest note also, that albeit in one place, he sayeth, Chyistes body is verely in the sacrament, and it is not a figure: yet in the latter parte, he sheweth howe it maye be called a fygure, not so, but there is the very badye of Chyist, but that it is in the sacramente a pledge of the glozpe to come, and his fedynge vs here, a fygure of that fedynge we shall haue in heauen, whyche in the thyng is all one, for Chyiste is the feaste here and there, but the maner differeth. For then we shall haue full fruytyon by knowledge and contemplacyon, in the steade of oure saythe and hope, wherby we receyue frute-fully Chyistes feedynge here. Thou mayest note also in the letter. O. howe afrayde he was, to be mystaken, because he spake of the generacion, of the

the spirite, whereof Christs fleshe  
 was conceiued, lest he shuld be sene to  
 agree with the Marcionistes, & deny  
 Christs natural body, So captious  
 haue noughtie men euer ben, that stu-  
 dy to make of truthe, matter of con-  
 tention. In the letter. N. thou shalt  
 see the carnall reasons answered in  
 fewe wordes, with a (*pal yvairo*) in-  
 greske, which signifieth a detestacion  
 of the speech befoze, as we speake w  
 one sillable in english, spe. And spe &  
 curse on them, that so sape and aimed  
 not. And of the company of such, he  
 admonisheth all to beware in thende,  
 & note his reason why, with that al-  
 so saynt Paule alleged of the ethnike  
 authoꝝ, *Corrumpunt bonos mores*, 1. *Cor. 15*  
*colloquia praua*. Cuyll talke corrup-  
 teth good maners. I write nowe, to  
 multitude in which be many to whom  
 I neded not, to haue made these no-  
 tes, onlesse I wolde foꝝ formalitie, ga-  
 ther notes as lawiers do in theiꝝ les-  
 sons, but yet I take, my selfe, such plea-  
 sure in readyng of the authoꝝ in this  
 place



place, who so liuely and godly setteth  
fo:th this matter, and so fullpe aun-  
swereth all thwartinges to the con-  
trary, that I my selfe, delyte to tarpe  
in him, and wolde haue the reader do  
the lyke. fo: thauto: is notable, and  
of a great aunycentie, that is to saye  
hui. C. 7. xvi. peares, & he wyteth in  
the greake tongue, fo: a furder testi-  
monye, and vnder the title, De ortho-  
doxa fide, of þ right catholique faith  
whiche hath nowe bene troubled, in  
this the highest mysterie. And herein  
they that cā not tel what they meane,  
no: what they wolde haue: they be-  
gynne to speake of an other meaning  
in þ vnderstanding of chrystes plaine  
wordes, when he sayde, This is my  
body, which be the foundation of our  
faith in their right catholique vnder-  
standing, as the churche hath taught  
and good chryste mē beleued hitherto.

**T**he deuyl hath another pece of  
sophistrie, whiche is in conter-  
fette cōtradictions, wherem he vseth  
fo:

for a pzeface and introduction, a most  
 certeyne truth, which is, that truth a-  
 greeth in it selfe, and hath no parte co-  
 trarpe to another. wherfoze seynge  
 þ word of god, is an infallible truth,  
 it hath no contrarieties in it selfe. All  
 the worlde must assent herunto. But  
 thus the deuyl procedeth to his cauil-  
 lacion ab euidenter veris, per breuiss-  
 simas mutationes ad euidenter falsa.  
 fro thinges euidently true, by lytle  
 chaüngings, to thynges euidently fals,  
 Heauen and earth haue a kynde of co-  
 tradiction, Christ is in heauen where  
 seynt Situen sawe hym, Ergo he is  
 not in earthe, in the sacrament of the  
 aulter. Christ ascended into heauen,  
 Ergo he tarieth not here. He sitteth  
 on the right hand of the fagher, Ergo  
 he is not in the sacramēt of chaulter.  
 He is the creatour, for Omnia per ip-  
 sum facta sunt, All thynges be made  
 by hym, Ergo he is not a creature  
 made of bread. He dwelleth not  
 in temples made with mans hande,  
 Ergo

Act. 1.  
 Archerhall  
 of the dy-  
 uines for  
 physme.

Act. 1.  
 Heb. 1.

Joh. 1.

Act. 17.

2. Thes. 4.

Ergo he is not in the boze vpon the  
hygh aulter. Chyrist shal descende fro  
heauen to iudge the quicke and the  
dead, Ergo he cōtinueth there and is  
not in the sacrament of thaulter. And  
these be taken fo: notable contradic-  
tions and insoluble sophismes, and in  
effecte, in all these argumentes, there  
is no contrarietie o: contradiction in  
the thynges, but only a repugnaunce  
and impossibilitie to manys carnal ca-  
pacite. And therfoze here is occasion  
to admonishe men by the wordes of þ  
prophete, Nisi credideritis, nō intellia-  
geris. yf ye beleue not, ye shal not vn-  
derstand. In this hygh mystery where  
god worketh his secret special worke  
myraculously, it is sufficiēt to knowe  
it is wrought, though I can not tell  
how it is wrought, ne howe it agre-  
eth with other of his workes, and yet  
it agreeth. But in this sophistry the  
deuell maketh a man forget goddes  
omnipotence, excedynge our capa-  
cite, and causeth vs to measure gods  
doinges by our naturall imbecillite.  
Bycause

Because we can not be in two places  
 at ones, distaunte one from an other,  
 we iudge the same repugnaüt in god,  
 but Chyistes beinge in heauen, which  
 S. Steuen truely confessed, was no- Act. 7.  
 thinge contrary to saint Paules true  
 affirmacion that chylt was sene after 1. Cor. 15.  
 thascention, to him in erth. It repug-  
 neth not to Chyistes power, to syt on  
 the righte hande of the father in hea-  
 uen, & yet fede the infinite number of  
 his people, with the same his most pre-  
 cious bode in erth. It is no repug-  
 nance, to gods goodnes, being crea-  
 tour of all, therewith in the fourme of  
 bzeade, to fede vs his creatures. In  
 which we say not, god is become & cre-  
 ature of bzeade (as the deuil inspireth  
 his mēbres to repozt blasphemously)  
 but & chylt samplierly, & of a meruet-  
 louse entier loue towardeg vs, conse-  
 crateth him selfe, in those fourmes of  
 bzeade & wyne, to be so eaten & drunke  
 of vs. God filleth heauen and earth, & Isa. 27.  
 is not comprehensible, to be contained  
 in temples made with mans hande, Act. 17.  
 ne

101  
Matt. 4. 9.

26. 10.

Mar. 14.

Luc 11. 21.

Joan. 7.

30. 10.

ne man can lymette goddes dwelling  
place. God hathe power ouer man,  
but man hath no power ouer God.  
And therfore Salomons godly tem-  
ple, was no habitation to restrayne  
goddes presence frome other places.  
And yet scripture telleth vs how our  
sauoure Christe god and man, hathe  
taught in temples, taried in temples,  
made with mans hande, and that he  
dwelleth with good men, and also in  
temples made with mans hande, for  
chassembly of good men, where good  
men truste to be relpeued with comon  
prayer, and refreshed with the moste  
preciousse foode of his body and blod,  
he presenteth and exhibiteth hym selfe  
to be receyued and eaten, and there is  
present, and tarieth in the hoste con-  
fectate, not by mans ordinaunce (as  
the deuyll iniuously, and spytefully  
speakech it) but by his owne institu-  
tion, to be a cōynuall & dayly foode,  
wherwith being nourished, we may  
strongely walke, tyll we come to the  
mownt



mounte of god, where is euerlastyng  
 lyfe. And this beyng of Chyist in the  
 most blessed sacrament, repugneth no  
 thyng to the continuynge of Chyist in  
 heauen, tyll the daye of iudgement,  
 whose most p̄ciouse humaine body,  
 nowe glorified & vnited to the diu-  
 nite, is not diuisible, by tyme or place  
 ne by multiplication of tyme or place  
 can be multiplied in number, but re-  
 maineth in the same number, and in  
 variation of tyme, or alteration of  
 place, kepeth stille thappellacion, to  
 be called the same. And notyng this  
 well to be true, althoughe we can not  
 discusse it by our reason, we shall ease-  
 ly auoide the deuylls sophistrie in  
 this behalfe, wherunto we maye be  
 somewhat induced, by consideration  
 of that god worketh other wise in vs,  
 who by his gyfte of imaginacion &  
 thinkinge in our soule, maye represent  
 our selfe, although not in our grosse  
 bodye, whiche is corporall, yet in our  
 mynde (I say,) we may represent our  
 selfe

A.

selfe



selfe, in dyuerse places at ones, & one  
 distance farre from another. The phi-  
 losophers that sayed, *Amin*, was co-  
 ra in toto, and tota in qualibet parte,  
 the hole in the hole, and the hole in e-  
 uery parte, they coulde not se howe it  
 was, and neuerthels toke it so to be,  
 and yet what a contradiccion is it, to  
 call the parte, the hole. And furder, do  
 not the wordes spoke of men, to a mul-  
 titude, passe hollye to euery one of the  
 hearers eares indifferently, that stand  
 within the compasse of hearyng. And  
 if the matter be intelligible to the all,  
 do not eche one heare and vnderstand,  
 one as moche as another, beyng the  
 speache but one, & not diminished, by  
 the participation of the multitude.  
 These similitudes, do nothyng at-  
 teyne to expresse þ high mystery of the  
 most blessed sacramēt, & in many thin-  
 ges vnylike and specially in this, þ in  
 al these similitudes, be no corporall  
 thynges spoken of, & in the sacrament  
 is present Chrystes very body, but these  
 simily.

similitudes only serue to declare, that  
 in these lower woꝝkes of god, whiche  
 we maye calle, *Posteria eius*, there be  
 many thiges exceding our capacities  
 to discusse the how they be, & we know  
 very certainly to be, & yet bicause they  
 be comō & quotidian, meruaile not at  
 the & much lesse doubt of them, & such  
 fōdnes hath mans curiositie, as was  
 noted by this sayeng, *Quod ante pes  
 des est nō vidēt, cœli scrutāt plagas*,  
 that is afore & feet, they se not & serch  
 & costes of & heauē. The deuill tēpted Matt. 4.  
 chyst in a rare miracle, to make of sto-  
 nes directlȝ breade, which to be & po-  
 wer of god, the deuill then confessed, &  
 yet god did it not, bicause it shuld not  
 haue fundered his glozie to & deuill,  
 who was indurate. Neuertheles god  
 whose power ruleth, gouerneth & tem-  
 pereth & woꝝkes of nature, doth cōti-  
 nually in & woꝝke of nature, make of  
 stones breade, when corne is noury-  
 shed of the stones, & stones altered &  
 resoluēd into earth, which nourisheth  
 the corne seedes and encreaseeth the  
J. ii.      same

same, and likewise in other workes of nature, sheweth dayly manyfold wonders of his power, whiche we consider not, because they be commonely done, and onely for raritie and newenes meruayle, when we maruayle at that is done, and not for the thyng. And herein the deuill bittereth his sophistrie, and maketh vs forget that is continually done before our eyes, and by impossibilitie of oure carnall imaginacions; in thinges aboue our capacitie, seduceth vs, and deceiueth vs, in the beleefe of goddes high mysteries, and specially in the misterie of the sarrament of thaultet, whereby to hynder vs, and depyue vs, of oure greate comfozte and consolation; in the same, wherein God instituted, *Memoriam mirabilium suorum & escape dedit timentibus eum*, that is to say, a memorie of his maruayles. & gaue hym selfe mete to them that louingly feare hym.

Psal. 110.

There

**T**Here resteth now to open, the deuils sophistrie, in the peruerse, crooked & craftie expositiōs of dyuers places of scripture, & sayenges of holy wryters, and of such wordes, as be attribute to signifie & name that moost blessed Sacrament vnto vs, wherein hath ben moche paine taken, & moche craftie imaginacion deuised, to abuse the simple vnlerned wyttes, and byholde in errour, the maliciouse, arrogant & newe fangled iudgementes. As touching scriptures, I wyl passe ouer, the franlies of them, who wrythe the principal cheiffe texte, (This is my body) from consecration of the sacrament, to the demonstration of Chri-stes body, there sittinge, and then mynistringe vnto the apostels, wherein they declare their malyce, that they care not to chaunge the righte sense, with any other, were it neuer so sonde and false. The truthe they abhorre, & seke bitterlye for lyes, and then they embrace, who so euer bring them and

J.iii.

leane

These sonde  
fooles were  
called among  
the Germa-  
nes Contis-  
ses for nota-  
ble folpe ob-  
tyneth na-  
mes for mes-  
moze of re-  
proch as wil-  
dom doth ho-  
nour & glory

1. Cor. ii.

leane to suche expofitions of the fcriptures, as helpe to the fubuertiō of the truth. But let vs cōfider how fophiftically they handle the wordes that Chyfte fayde, Do this in remembraunce of me, for here is made a great matter of the worde (remembzaunce) which (they fay) declareth, that chryft hymfelfe is not pzeſent in þe ſacramēt, & that the ſacramēt is but a memozye of hyin, but a remēbzauce of him. And here the deuyl lurketh in a lytle word (but) for in often repetitiō of remembzaunces, the but is taken in, and the ſpeche goeth round as though þe wordes imported, that þe ſacrament is but a remēbzauce of Chyfte. In whiche ſpeche yf (but) were lefte out (as the ſcripture hath it not) the word (memozy or remēbzauce) is nothyng repugnant to Chyſtes pzeſence in the moſte bleſſed ſacrament. For ſeynge Chyſte is the eternall word of god, & deſcended fro heauen into earth, not only to ſuffre for man, but alſo to declare the wyll

wyll of god to be obserued, folowed,  
 & obeyed vnto of man, whiche wyll of  
 god beinge taught vs by Chyriste, we  
 shuld not forget, but day & night w  
 the benefites also of chrystes passyon,  
 rememb:er that w the wil of god, taught  
 vs in the sainte passyon: can there be so  
 effectual a memorial of chrystes death  
 & teachinges declared & taught in the  
 same death, as if w the eyes of oure  
 faith we se present the naturall body  
 of our sauour Chyriste, the selfe same  
 body that suffred: If the hearynge of  
 chrystes death, entringe at a mannes  
 eares, or þ seying of a picture or image  
 grauen, representing chrystes deathe  
 to þ bodely eyes, doth styre vp mans  
 memozy to haue remembraunce of that  
 is done by chyst for hym: how moche  
 moze doth þ liuely p:esence of chrystes  
 natural body styre such as perfytely  
 beleue the p:esence of the same, to the re  
 memb:ance of chrystes passiõ: And if a  
 mong mē, where honest loue reigneth  
 as betwene þ inan & wife, such as be

J. iiii.

godly



godly conformed in maryage they vse  
to leaue for memory of eche other in  
their absence, an image of the selues,  
as lyuely let forth, as mannes cratte  
can attayne, knowynge by experience  
that the image styrreth by the memo-  
rie most effectually: Shulde we not  
thynke that our sauiour Chyist moche  
more affected and ioyned in loue to  
his spouse the chyrche, than any man  
is to his wyfe, hath lefte the same  
churche his spouse, a moste perfyte  
image of hym selfe, that is to say, hym  
selfe for a memory, who by his omni-  
potencie, can exhibite and present his  
very image, his owne very body w-  
out chaunge of place, or leauynge his  
seate in heauen, when & as ofte as it  
pleaseth him: Who also so loueth his  
churche, as we haue cause to thinke,  
he wolde do it, and by scriptures may  
vnderstand (yf we close not our owne  
vnderstandynge) that he doth it in  
bede in this most b'lessed sacrament,  
wherin his presence dothe most effec-  
tually

tually styre bp in good mens hartes,  
 suche a re'membraunce of hole Ch:ist  
 his benefites and p:eachynges toge-  
 ther, as in this moſte holy cōmunion  
 good men be ſo comforted, ſo ſtreng-  
 thened, ſo conſirmed in Ch:istes doc-  
 tryne, as therby ſhall in theyr ma-  
 nours, theyr hauiours, theyr conuer-  
 ſation and luyng, ſhewe & ſet forth  
 in them ſelves, ch:istes death with his  
 reſurrection alſo, whyles the daye of  
 iudgement, when ſhalbe ch:istes ſe-  
 cond comyng in maieſtie and gloꝛye.  
 And thus the holy vertuouſe mā Ba-  
 ſile, expoundeth the wordes of ſaincte  
 Paule, As often as ye eate this bred,  
 and drinke the cuppe of our lord, ye  
 ſhall ſhewe the death of our lord, tyll  
 he cometh, which wordes of S. Paul  
 declare the ſtrength of this heauenly  
 foode to worke this effecte, & byng  
 forth ſuche frute in vs, not that euery  
 man receyuyng the ſacrament, ſhulde  
 with his tonge then make a ſermon,  
 howe Ch:iste dyed for vs, whiche the

*Basilius super*  
*epist. Pauli*  
*1. Cor. 11.*

A. v.

pre-

Heb. 5

presence of the sacrament it self pre-  
cheth, if men vnderstand who is there  
present, and this point shulde be lear-  
ned at ones, and so perfitelv beleued,  
as it neded not to be learned againe.  
For it is the grounde, foundacion,  
and begynnynge. But the sermō prea-  
chyng, & shewyng of Chyistes death,  
of such as receyue this moost blessed  
sacrament worthely, shuld be in their  
maners, & liuing, their lone & charite,  
their contēpt of the worlde & desyre to  
be to god, whereby shuld appere þ by  
receiuyng this most pciouse food, we  
remembre Chyistes death and passion  
for vs, & practise it effectually, & frute-  
fully in vs. For suche only, celebrate  
this holy cōmunion, with an effecti-  
all remembraunce of hym. And yet  
euyl men do receiue the same, to their  
owne condemnation, which good mē  
do with a perfite remēbraūce of chryst,  
whose benefites w his preceptes, they  
haue in effectuall remembraunce.  
Wherforasmuch as the Corynthi-  
ans

and abused them self, S. Paule threa-  
 teneth them with gods sharpe iudge- 1. Cor. ii  
 ment, which euery mā procureth him  
 selfe, when he receyueth the blessed sa-  
 crament vnworthely, not considering  
 noꝝ vnderstandyng, that there is in þe  
 feast, the very naturall body & bloud  
 of our sauour chꝛist, whiche S. Paule  
 sygnifieth in those woꝝdes, nō dñdis  
 cans corpus domini, whiche woꝝdes 1. Cor. ii.  
 be translate in englyshe, puttinge no  
 difference betwene the lordes bodye.  
 And this place by such as presuming  
 of their owne knowlege, frame also a  
 sense of their owne makynge, oꝝ folo-  
 winge such as willyngly abuse theyꝝ  
 knowlege to subuert the truth, hathē  
 ben mylaken, & of some so taken, as  
 though the Corynthiās were in those  
 woꝝdes blamed, because they (whiche  
 is a fond imaginaciō, & yet men that  
 wander alone go easely far wyde out  
 of the right way) toke the sacramēt, to  
 be the very bodye of Chꝛiste, and put  
 no difference, bytwene it and breade.  
 But

1. Cor. II.

But saint Paule contrarie wyse (as  
tholde authoꝝ expounde that place)  
declareth in those woꝝdes, non dijudi  
caus corpus domini, how such as eate  
vnworthely, do not acknowledge, whō  
they receyue, For if they dydde, they  
coude not so abuse them selfe, and  
therfoze the woꝝde (dijudicaus) signi-  
fieth not, puttinge no difference, but  
not vnderstandinge, not considering,  
as the greake interpreters saye, *ὄνκ  
ἐξέταζων, ὄνκ ἐννοῶν τις προκάμενος*,  
not consyderinge, not vnderstanding  
who is in that feaste to be receiued,  
whose pꝛesence, if men cōsidered, they  
shuld nede none other admonishmēt,  
how to pꝛpare thē self to come thither,  
and howe to vse them selves at the  
same. An other scripture, is like-  
wyse misconstrued and crokedly ex-  
pounded. *Spiritus viuificat, caro non  
prodest quicq̃*, As though it were to  
be vnderstanded, that the pꝛesence of  
the naturall body & bloud of our saui  
our Christ, were not frutefull to vs,  
and

1o. 6.

and therefore by theyr reason shulde  
 not be there, where in dede our sauy-  
 our Christe, refelled in those wordes  
 the grosse vnderstandinge of the Ca-  
 pharnaites, as though oure sauour  
 christ had met to distribute his natu-  
 ral body in lūpes of flesshe, & so make  
 them a feast of it, and therbyon gaue  
 a generall lesson vnto them, which set  
 ueth for þe true vnderstandyng of our  
 hole relygion, which is that our god-  
 ly lyfe is engendred in vs, not of the  
 flesshe, but of the spirite, for quod nat-  
 rum est ex carne, caro est, quod autē  
 ex spiritu, spiritus est, that is bozne of  
 the flesshe is flesshe, and that is bozne  
 of the spirite is spirite, and the fapth-  
 full men be not bozne of the flesshe,  
 noz the flesshe reuealeth not the truth  
 of god, for the flesshy man can not see  
 goddes mysterpes, and they that  
 dwell in the flesshe can not please god,  
 and thus scripture speaketh of the  
 flesshe, the carnall parte of man, not  
 illuminate by the spyrite of god, and  
 the

Joan. 6.

Rom. 8.



the Capharnaites fanlied of chryſtes  
fleſh groue y to be cut, as bochers do  
in the market, whiche ſo conſidered,  
pꝛofiteth nothyng, but only the ſpirit  
gyueth lyfe. And ſo ſpiritus viuificat,  
caro non prodeſt quicquam, the ſpi-  
rite gyueth lyfe, and the fleſhe pꝛofi-  
teth nothyng. By whiche maner of  
ſpeche, the fleſhe of our ſauour chry-  
ſtes moſt pꝛecious body, beinge caro  
viuifica, lyuely fleſhe, and which hath  
the holy ſpirit inſeparably annexed  
vnto it, is not improued, but as it is  
by goddes hygh power miniſtered vn-  
der fourme of breade & wyne, is alſo  
moſt holiſom & moſt comfortable vnto  
ſuch, as receyue it worthely, of which  
chryſt ſpake Caro mea vere eſt cibus,  
& ſanguis meus vere eſt potus, &  
panis quem dabo vobis caro mea eſt,  
My fleſh is verely meat, & my bloud  
verely drinke, and the bread which I  
ſhal geue you, is my fleſhe. And the  
ſpeech of this ſcripture Caro nō pro-  
deſt quicqꝫ, is in ſuch wiſe to be take  
as

Joan. 6.

as when S. Paule saith, Scientia in  
 flat, charitas edificat, wherein know-  
 ledge is not bitterlye condemned but  
 only suche knowlege as wanteth and  
 is not tempered with charitie. And like  
 wise, littera occidit, spiritus viuificat,  
 wherein not al letters & wytinges, be  
 noted to do hurt but only such, as be  
 destitute & want right & spirituall vn-  
 derstādyng. And after y<sup>e</sup> same fourme  
 sayd chryst, Spiritus viuificat, caro nō  
 prodest quicq̃. The spirite gyueth  
 lyfe, y<sup>e</sup> flesh profiteth nothing, which  
 is as muche to say after the order of  
 vnderstādyng in y<sup>e</sup> former speaches,  
 that the fleshe profiteth nothyng,  
 where the spirite of god wanteth, whi-  
 che in the most blessed body of our sa-  
 uiour Chryst, is alwaye present, & can  
 not be seperate from it. Thus I haue  
 somewhat trauailed in the expolitio of  
 this text Caro nō prodest quicq̃, whi-  
 che in dede pteyneth not to y<sup>e</sup> purpose  
 of y<sup>e</sup> matter, but only as y<sup>e</sup> deuil wra-  
 gleth with it, as he doth in sustaining  
 heresyēs

heresyes with many other, & amonge  
 other in this matter, these. If I go  
 not from you (sayth Chyriste) the holy  
 ghoſte ſhall not comme to you. And  
 in an other place: ye ſhall not ſe me,  
 for I go to my father. And alſo in an  
 other place. I leaue the worlde, and  
 go to my father. with ſuch lyke, whi-  
 che ſounde to improue the preſence of  
 Chyiſtes naturall body and blood in  
 the ſacrament of thaulter, but ſounde  
 ſo onely to ſuch, as befoze they marke  
 this ſounde of wordes, wolde haue  
 them to ſound ſo. For that meane the  
 deuyl vſeth to inueigle men, fyrſt to  
 allure them by ſome worldeley temp-  
 tation, to be inclineable rather to this  
 or that opiniõ, and in many men, not  
 for any reſpect they haue to any truth  
 or falſhed, but only bycauſe they had  
 rather haue it vnderſtãded ſo, as they  
 canſye, then otherwyſe. And beyng ſo  
 waywardly affected, they conceyue  
 then of the ſcripture. as they do of a  
 conſuſe ſoude of belles, that is to ſay,  
 the

the selfe same sentence and meanynge  
 which they wold haue taken, and este-  
 med for truth, and none other. And to  
 suche men, so inueygled by the deuyl,  
 it is harde to induce the perswasion  
 of truthe, for they care not for it, oꝝ be  
 malitouse and euyl wyll yng against  
 the truth. And therfore wyse doine (as <sup>1. Cor. 13.</sup>  
 the wyse man sayth) can not entre in-  
 to them. The deuyl, for mayntenaunce  
 of his erreure, he ceaseth not to note <sup>Jo. 7. 8. 17.</sup>  
 to the symple reader, how Christ spea-  
 keth of goyng his waye, and goynge <sup>14. 15.</sup>  
 to his father, and in another place of  
 leauynge the worlde, and in another <sup>Jo. 14.</sup>  
 place, that he wyl be seene no moze of  
 them. And when the spouse is gonne <sup>Jo. 16.</sup>  
 then we shall wayle and faste. All <sup>1. Cor. 13.</sup>  
 which in the true vnderstanding, sig-  
 nifie to vs the absence from vs of  
 Christe, in his bodelye conuersation  
 amonge vs, in suche sozte as he was  
 before his passion, and before his asce-  
 tion (that is to say) to speake to vs, &  
 companie with vs, as he did with his  
 3160  
 k. apostelles

apostelles and disciples, or to be felte  
of vs, as he was of saint Thomas, to  
the satisfaction of our bodely senses,  
whiche absence of Christ in conuersa-  
tion repugneth not to þe truth of our  
catholique faith, whiche is þe Chyrste  
presenteth and exhibiteth vnto vs, his  
naturall body and bloode in the sa-  
cramēt of thaulter. For the diuersite,  
in the maner of beinges presēt, taketh  
away the contrariete that shuld seme  
in þe matter. Now as touching þe mis-  
construing & wronge taking, & some-  
time falle bearing in hand of that the  
good holy fathers, of chrystes church,  
haue wrieten of the most blessed sacra-  
ment of thaulter. Firste I shall saye  
this, that howe soeuer the same holye  
doctozs do agre, in the most certeine  
truth of our beleef, moch labour hath  
ben taken, to picke out wordes and  
sentences, and disseueringe them out  
of their places, by excoſtaunce, wher  
of they had their true vnderstanding  
to make the sound, to suche as wolde  
haue

haue it so, to the confirmatiō, of their  
 vntue & false doctryne, in this most  
 blessed sacramēt. And like as such as  
 labour, to confound the truthe, be the  
 chyldren of darkenes: So in the scrip-  
 tures & doctours also, they resorte to  
 fetch the ꝑ truth, i obscure darke places,  
 where they may haue opportunitie to  
 iuggle & decetue ꝑ simple reader. For  
 where ꝑ doctours speke plainly agaiſt  
 their falsehead, they fare, as though  
 they knewe not that place, or had not  
 redde it, & then resort to another place  
 not so open & playne, and there fall to  
 coniectures & constructions of their  
 owne, & labour in exposition of those  
 obscure places, as though they could  
 there moze certainly declare ꝑ mynde  
 of ꝑ doctours to conferme their lyes,  
 then the doctours the self do in another  
 place of their own woꝝks, where they  
 plainly, openly, manifestly, & wout  
 ambiguitie, declare the self to agre w  
 ꝑ truth. And where as the truth grow-  
 ded i scriptures, & opened moze clerely

B. ii.

by



by holy wyters, hath ben in Chyistles  
churche, after discussion and triall set  
forth in a holesome fashion, and con-  
uenient ordre of wordes, which wo-  
des, the true meanynge and vnder-  
standynge purged from all ambigui-  
ties, which mans busy witte hath also  
in holy wordes engendred, to thynke  
as we beleue one truthe, we might al-  
so in wordes and speache, vniformely  
agree in the same truthe. Suche as  
laboure to breake this godly agre-  
ment in harte and tonge, they neuer  
ceasse, till by speache, they may bring  
the truthe againe in a corner, & with  
pretence, they meane well and speake  
simply without obseruation, euen as  
they haue redde forsoth, in that holpe  
man, for example, (and in dede a ho-  
ly martyr) saint Cypriane, for him they  
alledge, which saint Cyprians spech  
as it was by hym deuoutly vttered,  
not disagreynge from the truth, so is  
it by these men, maliciousely brought  
forthe, wherby to interrupte the con-  
sent

Ciprianus

sent truly agreed on, both in þe speech  
 and vnderstandyng. I wyll somwhat  
 speake of this one speech of saint Cy-  
 prian particulerly, whereby þe mayest  
 esteeme (good reader) the deuyls sophi-  
 stry, in handlyng of the rest. We be-  
 leue truely as the catholique churche  
 teacheth, that there remaineth no sub-  
 stance of bread in the sacramente of  
 thaulter, but the only substance of  
 the body and bloud, of our Saviour  
 Christ. And yet S. Ciprian, speaking  
 deuoutly of þe food & nourriture, whi-  
 che good christe men receyue in the  
 communion of this moost holpe Sa-  
 crament, whereby the body and soule,  
 be conioyned with Christe, bleth the  
 worde Panis, and calleth the blessed  
 sacramente, sacramentalem panem,  
 whiche wordes be not perfetely expres-  
 sed in englysh, if in translatiō it were  
 termed sacramental bread (as malici-  
 ous fayned simplicitie pretendeth) but  
 rather sacramental fode, for Panis in Panis.  
 latyn is a general worde, & signifieth

R.iii.

not

not only bread, wherewith mā be fedde  
but also all other nourriture, wher  
mā is susteyned, which þ word (bread)  
doth not in englysh, but soundeth to  
vs a name of speciall nourriture, and  
foode made of cozne. Now if any mā  
that vnder pretence of synple playne  
speche, cal alwayes þ bread, in englysh  
which he findeth in latē, called panis,  
he myght aswel, wheresoeuer he found  
sell a in latyn, call it in englyshe a sad  
dell, and then in translatynge some  
places out of latyn into englyshe, he  
shuld sōtyme set sodenly on horseback  
in englysh, him that he redde in latyn  
sitting in a seate on the ground. Herin  
the ignorant, that perceyue not this,  
will say, I vse sophistry, but I open  
the deuyls soohistry herin, wherewith  
he doth abuse the people in speache, &  
entangle them so in it, as they for wāt  
of other knowlege, can not wade out,  
and therfore alloweth him, that when  
he readeth in saint Cyprian the sacra  
ment of the aulter, called sacramenta  
lem

lem panem, calleth it in englyshe sa-  
 cramentall brede. And here he spurneth,  
 and will ye make me beleue, saith he)  
 that panis signifieth not brede: & then  
 for confirmation, adde this. Say we  
 not in our Pater noster, Panem nostrum  
 quotidianum da nobis hodie: Matt. 6.  
 whiche is translate in englysh, Give  
 vs to day, our dayly breade: And in  
 dede, if I wolde repley throuly here  
 vnto, I must say moze, the it were ne-  
 cessarye now to entreate, & yet I may  
 not passe it all ouer. For I muste saye  
 that panis in our Pater noster, signifi-  
 eth not only bread, but all foode, both  
 for the body and soule, and is so well  
 knowen by therposition that in then-  
 glishe, when it is translate breade, we  
 maye easely conceyue by a parte, the  
 reste, and by signyfication of some  
 parte, the hole. But where as there is  
 an errour spredde by the deuill abroad  
 against Chrystes myracle, in conse-  
 cration of his most precious body, in  
 the Sacrament of the aulter, whyche  
 errour

errour is, that there shuld after the co-  
 secration remaine bread, in this tyme  
 of errour to translate in every place þ  
 woꝛde Panis, that signifieth in some  
 place (foode,) into the englysh woꝛde  
 (bread): can that be without a malici-  
 ous purpose to aduaunce the devils  
 enterpryse with his sophistrie, cloked  
 vnder pꝛetēce of playnes? After whi-  
 che soꝛte of outward simplicitie, wher-  
 with to cloke malice: Some when  
 they shulde speake of the blessed sa-  
 crament, and with the catholike chur-  
 che confesse the truth therin playnely  
 & opely, then they say, they wyl speake  
 as S. Paul spake, & his woꝛdes they  
 wyl vse, whiche were wꝛitten by the  
 holy ghoꝛst, and foꝛ so moche they saye  
 true, and herewith they wyl aske dis-  
 paynefully, whyther any man wyl coꝛ-  
 recte S. Pauls teachyng: as though  
 there were any such sacrilege intēded  
 against gods scripture, where in dede  
 this is onely desyꝛed, & necessary in  
 Chꝛistles churche, that one shulde vn-  
 derstand

derstande another, & all conceyue one  
 true meanyng of S. Paul, whose most  
 holy true wordes, diuers (as S. Pe-  
 ter saith) haue for the hardnes of the,  
 peruersly vnderstanded them, for the  
 excheving wherof, it is necessarily re-  
 quisite, that preseruing the wordes of  
 S. Paule inuiolable, as they be most  
 holy, we shuld in other wordes & facio  
 of speche truely agreed on in þ church-  
 the, confesse in all tonges, the truth  
 playnly, in such wyse, as such as haue  
 their byleef establyshed in one vnder-  
 standyng, shuld also vtter the same in  
 one maner of speche, wherby þ speche  
 which is ordered of god, to do seruice  
 to exp. esse the inward meanning of the  
 harte, to the kniot & coiunction of men  
 in vniite, be not by the variation & di-  
 uersite in it, matter and occasio of dis-  
 corde & cofusion, wherin the deuyll by  
 his membyes trauayleth by all mea-  
 nes, to disseuer that chryst hath cōgre-  
 gate, & to dissolue þ chryst hath knytte  
 togoether. But to retorne to the doc-

k. v.

toys



foz and fathers of the church, who  
leste most playne, & euident testimonie  
in their wrytynges, of their beleef in  
the sacrament of thaulter, even the be  
ty same that among good men conti-  
nueth sty! Hath not Frith fo: al that,  
in a detestable boke remainyng after  
hym in English, defamed Tertulian,  
Chrysostom, & S. Austin in þ matter:  
And hath not before him Decolam-  
padius in our tyme, most maliciously  
& vntruely, in falsely reportyng those  
holy mē, attēpted the same: And hath  
not this ben they: craft herin, to seke  
out places of derkenes & ambiguite,  
wher w to deceyue them selue & other  
also: As fo: example. If they redde  
any docto: in any place of his boke,  
cal the sacramēt of thaulter, a figure,  
o: a signe, that place they broughte  
fo: the, & they put to, the deuilles spl-  
lable (but) & sayde, those docto: take  
it to be but a signe, but a figure, and  
but a memo:ie, herin the but, hath  
done moche hurte, fo: it is sleighly  
broughte

brought in, & a smal syllable. For this  
 is in dede couenient that christ in his  
 body lpying, shuld be a figure, signe,  
 and memozy of his body dedde vpon  
 the crosse for vs. and Christ in the sa-  
 crament of thaulter, to be a figure of  
 his mysticall body the churche, which  
 he vniteth to hym in that sacrament,  
 and of that effecte, the sacrament of  
 thaulter is named the holy commu-  
 nion, and bycause the maner of Chri-  
 stes bepng in the sacrament, differeth  
 from his maner of bepng as he satte  
 at the boorde with his disciples, al-  
 though the selfe same body was in  
 the sacrament, that satte at the boorde,  
 and the selfe same body is now in the  
 sacrament, that is now in heauen, not  
 by shypnge of places, but by omni-  
 potentie, wherby god maye do all,  
 for these considerations in all these re-  
 spectes, the speche hath not ben ab-  
 horred to call the sacrament of thaul-  
 ter a figure, and to call it a signe, and  
 a memozyall; for soo it is, but not  
 onely

*Vnus Panis  
 unum corpus  
 multi sumus,  
 qui de uno p-  
 ne & uno ce-  
 lice participa-  
 mus:  
 1. Cor. 10.*

Beware of  
the exclusi-  
ues, that  
they exclude  
the not, fro  
the frute of  
the truth.

Heb. 1.

Jo. 14.

Luc. 10.

onely a figure, not onely a signe, not  
onlye a memorizall, but therewith the  
thinge it selfe, as the same Doctours  
that haue vsed, those wordes (signe) &  
(figure), do plainely testifie. Nowe if  
mans witte, by the deuyls instigaciō,  
shall trauaile with sophistication in  
wordes, to subuerte the truth: what  
can remaine vntouched, of that we  
shuld haue most sure: we beleue true  
ly, that Christ is the same substance  
with his father, to the condemnacion  
of tharrians, And yet saint Paule in  
his epistle to the Hebrewes, calleth  
Christ, the image of his fathers sub-  
stance. Then (saith the deuil) if christ  
be but the ymage of his fathers sub-  
stance (do ye not se howe (but) crepeth  
in) then is he not the same substance.  
Nowe bycause Christ sheweth vs the  
father, as he said to Philip, Philippe  
qui videt me, videt & patrem, Phy-  
lyp, he that seeth me, seeth my father,  
and in another place. Nemo nouit pa-  
trem, nisi filius, & cui voluerit filius  
reuelare,

reuelare, No mā knoweth the father,  
but his sonne, and to whome he wyl  
reueale it. Et deum nemo vidit

Jo. i.

ynq̃, vnigenitus filius, ipse enarra-

uit. Neuer man sawe god, his onelye

begottē sōne, hath shewed him forth:

For these effectes, christ is the ymage

of the fathers substance, and we may

not therfore, make the deuils additō

of (but), or make y captious sophisme

of *Menedemus*. Alterum ab altero,

alterum est, The image is not the

thyng wherof it is the image, as mā

is not god, of whom he is the image:

Ergo Christe, is not the same sub-

stance with the father, being (as *S.*

*Paulus* wordes before reherse pur-

porte) the image of his substance:

And as this argument is folyshe in

this pointe, and yet captious to de-

ceyue the vnlearned: So be the argu-

mentes, made against the Sacramēt

of thaulter, of the worde (fygure) or

the worde (sygne) or the word (memo-

rye) or the worde (Symbolum) token,

whyche

This was  
a notable  
sophisme.

Luthers  
secte in wo-  
des graunte  
the presence  
and yet in  
dedes deny  
it, whē they  
forbpd the  
worshipp  
pynge of it.

which wordes for a certeine relation,  
may be spoke of it, without prejudice  
of the true substance, there present,  
of the body & blood of Christ, besydes  
those relations. And thus Luther, &  
all that folowed hym haue defended  
agaynst Decolampadius, & enforced  
Bucer, by declaration of the places,  
to yelde vnto hym in it, & to confesse  
the presence of the naturall bodye of  
our sauour Christ, notwithstanding  
those termes of (figure, signe, & me-  
mozie) the misconstruyng wherof,  
was but mere caullaciō & sophistrie.  
So as to cōdemne & madnes of such  
as folowe Frith, or Decolampadius,  
or Swinglius, or amonge vs, Jore,  
Bale, Turner, or such like, the deuils  
lynnies: the truth of Christes church  
hath thayde of all Luthers secte, But  
about their apde, the truthes strength  
is sufficient. & bycause thou mayst se  
(reader) how playnly & holy fathers  
haue spoken of the most blessed sacra-  
mēt, wherby the moze to abhoze the  
blas-

blasphemy of some, such wretches, as  
 most villainously write, speake (and  
 as they dare) tell at this day: I wyl of  
 certayne notable wyters, such onelye  
 as were befoze one thousand yere past  
 take out theyr playne confession of  
 this most blessed Sacrament, by re-  
 dyng wherof, good men may cōceiue  
 as much toful pleasure, to the confir-  
 mation of their beleef, and sweete medi-  
 tatiō therein, as lewde, lyght persons,  
 take wanton delyte to here scoffinge  
 & testinge, to the depꝛauation of the  
 same, nō diuidicātes corpus domini. 1. Cor. x.  
 And fyrst, I shall reherse, that hath bē  
 spoken of this pꝛecious sacramente,  
 by one of the first since chꝛyſte, as of  
 ſaint Andꝛewe thapostle, who conti-  
 nuing cōstantly, in the true confessiō  
 of chꝛyst, & abhorrꝑng ydolatry, when  
 he was moued therunto, by Egeas,  
 said in this wise. Omnipotēti deo, qui  
 unus & uerus est, ego oī die sacrifico,  
 nō thuris fumū, nec taurorū mugie-  
 tiū carnes, nec hircorū sanguinē, sed  
 imma:



immaculatum agnum, quotidie in al-  
tari crucis sacrifico, cuius carnes,  
postq; omnis populus credentium,  
manducauerit, & eius sanguinem bi-  
berit, agnus qui sacrificatus est, inte-  
ger perseverat & vnus, Et cum vere  
sacrificatus sit, & vere carnes eius  
manducatae sint a populo, & vere san-  
guis eius bibitus: tamen (vt dixi) inte-  
ger permanet, & immaculatus & va-  
nus. **I do euery daye (said saint An-**

**Drewe)** **Drinke** eating & drink-  
ing, which  
to our senses  
is asmoche  
to say, as te-  
ringe & con-  
sumpnyng, & op-  
ned with  
the sepe con-  
fession of  
Christes im-  
passibilitie &  
immortalite.  
He saith  
not, in sy-  
guere, but ve-  
rely eaten &  
verely dron-  
ken.

**sacrifice to God almyghty,**  
**whiche is the true and one God,** not  
the smoke of incense, not the fleshe of  
lowinge bulles, not the blood of go-  
tes, but **I sacrifice dayely in thaulter**  
**of the crosse, the lambe wout spotte,**  
**whose fleshe after all the faythfull**  
**people haue eaten it, and droncke the**  
**blood of it, the lambe that is sacrific-**  
**ed, cōtynueth hole and on lyue. And**  
**all be it this lambe is verely sacrific-**  
**ed, and the fleshe of it verely eaten of**  
**the people, and the blood of it verely**  
**druncken: yet, as I sayde, it remay-**  
**neth**

tieth hole, without spotte, and shell on  
 lyue. These be the wordes of the holy  
 Apostle and martyr saint Andrew,  
 who knewe the truth of that is writte  
 by the euangelistes, before the Euan  
 gelistes were written, and he knewe it  
 taught of our Sauour Christe, &  
 speaketh herein consonanelye, to the  
 wordes of scripture and the fayth of  
 the catholique church, wherein if thou  
 wylt spurne, because S. Andrew spea  
 keth of dayly sacrifice, & S. Paules  
 true doctrine is that, Christ was but  
 ones sacrificed on the crosse, and then  
 it was (as S. Paule sayth to the He- Hebr. 8.  
 brewes) perfited for euer, being a hole  
 and sufficient sacrifice, for all the syn-  
 nes of the worlde: Thou doest herein  
 reherse a true sayeng of saynt Paule,  
 suche as all the worlde must confesse.  
 For the sacrifice of Christe, is eternal  
 and is one, perfite, cōsummate, suffi-  
 cient, auayleable sacrifice, and nedeth  
 no repetitiō, or iteracion, for the more  
 validitie of it. And yet this truth, is

340

A.

no=

Hilarius.

Luc. 22.  
1. Cor. 31.

thinge touched or prejudicate, with  
the dayly sacrifice of Christ in the au-  
ter, which to him that beleueth is ease-  
ly declared, and to hym that will wrā-  
gle against all truthe, is in bayne en-  
treated of, and (as Hilarius sayth)  
Non est humano aut seculi sensu, in  
rebus dei loquendū. Godly matters  
shulde not be commened of, after car-  
nall vnderstandynge. But as saynte  
Andrewe spake, so the church doth  
practise it. For Christe is daylye  
offered and sacryficed on the alter.  
If thou askest by what auctoritie,  
it may be answered, by thaurtorie  
of Christes worde, who saide, Hoc fa-  
cite. Do this, and saynte Paule as  
Damascene noteth it, sheweth howe  
longe, in the wordes donec veniat, tyl  
he come, and hath from the beginning  
taught his church, so to vnderstande  
hym. If thou askest, howe can (ones)  
and manye tymes, stande togyther.  
This (howe) declareth, yf it be con-  
tencious, thou doest not yet beleue.  
but

but arte in mystruste of the churche,  
that teacheth the, and if thou askest  
in humplyrre. Saynte Chrysostome  
in exponndynge that place of saynte  
Paule to the Hebrewes, where the  
once offetyng is spoken of, openeth  
and dysculleth thy doubte as folo-

wyth. Nonne per singulos dies offerimus? Offerimus quidem, sed ad recordationem facientes mortis eius.

D. Chrysost. sup  
epistle. ad Hebr.  
lxxv.

Et una est hæc hostia, non multæ.  
Quomodo vna est, & non multæ? Ec-  
quia semel oblata est illa, oblata est  
in sancta sanctorum: hoc autem sa-  
crificium, exemplar est illius, idip-  
sum semper offerimus. Nec nūc qui-  
dem alium agnum, crastina aliū, sed  
semper idipsum. Proinde vnum est  
hoc sacrificium, Aliquin hæc ratione,  
quoniā in multis locis offertur, multi  
Christi sunt? Nequaquam, sed vnus  
vbique est Christus, & hic plenus exis-  
tens, & illic, plenus, vnū corp⁹. Sicut  
enim qui vbique offert, vnū corpus est

L.ii.

& non

et non multa corporalia etiam & va-  
num sacrificium. Pontifex autem no-  
ster ille est, qui hostiam mundantem  
nos, obtulit, ipsam offerimus & nunc  
quæ tunc oblata est, consumi non po-  
test. Hoc autem quod nos facimus, in  
commemorationem quidem fit eius,  
quod factum est. Hoc enim facite (in-  
quit) in meam commemorationem.  
Non aliud sacrificium, sicut pontifex,  
sed id ipsum semper facimus, magis  
autem recordationem sacrificij ope-  
ramur. Sed quia sacrificij huius men-  
tionem feci, volo pauca ad vos dices-  
se, quæ recordamini, pauca quidem  
mensura, magnam autem habentia vir-  
tutem & utilitatem. Non enim nos-  
tra sunt, sed diuini spiritus, quæ di-  
cuntur. Quæ ergo sunt? Plurimi ex  
hoc sacrificio, semel accipiunt in to-  
to anno, alij bis, alij sepius. Ad omnes  
ergo, nobis sermo est, non ad eos qui  
hic sunt tantum, sed etiam ad eos qui  
in eremo sedent. Illi enim semel in  
anno participantur, fortassis enim &  
post

post duos annos. Quid ergo est?  
 Quos magis acceptam? Eos ne qui  
 semel, an eos qui sepius, an illos qui  
 raro accipiunt? Neq[ue] illos qui semel,  
 neq[ue] qui sepi[us], neq[ue] qui raro, sed eos  
 qui cum munda conscientia, qui cum  
 mundo corde, cum vita irreprehens-  
 ibili, istuc semper accedat. Qui vero  
 tales non sunt, neq[ue] semel? Quis ita?  
 quia iudicium sibi accipiunt, & dam-  
 nationem & supplicium. Et non mi-  
 seris. Sicut enim cibis, naturaliter stu-  
 tritiorius extans, si in eum qui pravis  
 cibis corruptus est, incidat, omni per-  
 dit & corrumpit, efficitur occasio mor-  
 bi: sic etiam ista que ad hæc terribi-  
 lia pertinent sacramenta. Fructus m[en]-  
 sis spirituali, mensa regali, & meru[m] pot-  
 ulis eceno ostium, perungis ungue  
 ro precioso, & iterum factoribus ilud  
 triples. Dic nam[que] rogo, post annum  
 perceptionem participaris, quadra-  
 ginta dies putas tibi sufficere, ad mu-  
 nationem peccatorum totius tempo-  
 ris, & iterum septimana transeunte,



erades teipsum sordibus primis: Dic  
enim mihi, si saluus factus, quadra-  
ginta diebus ab egritudine longa, ite-  
rum de illis morhificatoribus cibis  
radas, nonne & primum laborē per-  
des: Si enim naturalia sic mutāt, quā-  
to amplius voluntaria: Vt puta ueluz  
gi quid dicor: Naturaliter uidemus, &  
sanos habemus oculos, secundū natu-  
rā, sed aliquando ex mala quadā affe-  
ctione, leditur noster obtutus. Si igit  
naturalia mutantur, quanto amplius  
que ad uoluntarē pertinet: Quadragin-  
ta dies, tantū tribuis saluti anime tue,  
arbitror autē quia neq; quadraginta  
dies, & speras propitiari deū. Locatis  
magis. I wil translate al this place, for  
it may edifie y reader, in this, & other  
matter. Do we not (saith l. Chrysosto-  
me) offer daylye: we do in dede offer,  
but i remembrance of his death. And it  
is one sacrifice & not many: How is it  
one & not many. For being ones offe-  
red, it is the presented, in y inward most  
holy place, wherof this our sacrifice,  
is

It is special  
ly to be mar-  
ked, howe l.  
Chrysostome  
saileth it the  
same sacrifi-  
ce.

is a representation, so as we offer al-  
waies the same, not one lamb now, &  
another at another tyme, but at all ti-  
mes the same. So as it is but one sa-  
crifice, offered by the same reason, be-  
cause Christ is offered in many places  
we might have there were many Chri-  
stes, whiche is not to be allowed; for  
in euery place of offeringe, is but the  
same one Christe, here full and hole  
Christ, and there full and hole Christ;  
and euery where, the same one body;  
And as the sacrifice, euery where,  
where it is offered, is one bodye; and  
not many bodies: so it is also, but one  
sacrifice. And our chief byshop, is he  
that offered the holste, that censed vs,  
and of same holste, we offer also now,  
whiche being then offered, could not  
be consumed: so that we do as in re-  
membraunce of that was done. For  
Christe sayde, Do this in remembraunce  
of me. whereto we do not make ano-  
ther sacrifice, as the byshop of the old  
lawe dyd, but make alwaies the same

The same  
one christ of-  
fered in eue-  
ry place.

The circum-  
stances of  
tyme & place  
increase no  
account in  
numbre wher-  
we speake of  
the sacrifice  
of Christ.

L. iiii. sacri

sacrifice, or rather worke the representation of it same. But because I haue made mention of this sacrifice, I will speake a few wordes to you, whiche ye remember, a few wordes in measure, but containinge great pyth and commoditie for you. That I shal say, procedeth not of my selfe, but of the inspiration of gods holy spiritte: what will I saye then? This it is, that many be partakers of this sacrifice once in the yere, some thysse, and some oftener. My speache is directed to al, not onely to those that be here, but also those that spt in wyldenes. For such be houseled ones in the yere, peraduenture not in two. What is the matter then? whom do we moost allowe? Those that receyue ones in the yere, those that receyue oftener, or those that receyue seldome? Nayther those that receyue ones, nor them that receyue oftener, nor them that receyue seldome, but those that alwayes come to be partetakers of this sacrifice, with a

This is, to be not: d for the use of the church in his syne.

with a cleane conscience, with a cleane  
harte, and a lyfe wythoute reproche.  
And those that be not suche, I allowe  
them not to come ones, why so: Be-  
cause they receyue iudgement, dam-  
nation and punishment. And hereof  
maruayle not. For as meate beinge  
naturally nourishyng, whē it happe-  
neth to come into hym, that is corrup-  
ted with euyl meates, murteth and  
corrupteth all, and is occasion of a  
sycknes and disease: So lykewise; þ  
is cōteined in this dreadfull sacramēt,  
where thou hast fructiō of spirituall  
foode, haste fructiō of the kynges ta-  
ble, and after defyleste thy mouth a-  
gaine w<sup>th</sup> fylthy mire, þ art thoroughly  
anoynted with þ precious anōinēt,  
and fyllest thy selfe againe, with euyl  
sauering stenchēs. I praye the tel me:  
Ones in þ yere, þ reparest to this ho-  
ly communiō. Doest thou thinke. xl.  
dayes sufficient, to clense thy synnes  
of all that tyme past, & within a weke  
after, retorne to thy former filthines?

Howe

He required  
not oulpe  
farthe, but  
sayth with a  
company of  
many beatus  
es.

He calleth it  
a dreadfull sa-  
crament.

This was  
the last spēt  
in th. prima  
tyme church.  
& now some  
wold say: it  
liketh other ty-  
mes.

How fatest thou to me, If thou wart  
in .xl. daies, healed from a longe bode-  
ly disease, and shuldest returne to that  
meate, that was cause of thy disease;  
haddest thou not lost thy former la-  
bour? If the naturall partes of man,  
be so sone altered, with moch lesse, the  
partes of mans wyll, may be chaun-  
ged, wherein I meane this, that as we  
naturallly se, and haue by natures or-  
dye, hole eyes, yet by some alteration  
our syghte is hurte. And if thinges  
that be natural in vs, be so sone chaū-  
ged: moch more that is ordyed by our  
wyl and is voluntarie. Sparest thou  
onelye .xl. daies to prouyde for thy  
soule helthe: I thinke not al together  
so muche, and yet thou hopelste, to  
haue god pleased with þ. Thou doest  
rather trifle. Hitherto I haue trans-  
late Chrysostomes sentence, and to  
note vnto the these fewe wordes, laste  
spoken. What wolde Chrysostome  
saye, to the state of this worlde, now  
in which a nobye do not only neglect,  
to

to appoynt so much tyme, as the lent  
 is (whiche Chrysostome meaneth) to  
 attayne goddes fauour againe, but  
 thinke it al superfluous & not necessa-  
 rie, And boist only the mercy of god,  
 without feare of his iustice. Marke  
 this place of s. Chrysostome, and com-  
 pare it to only faith, marke this place  
 of saint Chrysostome, and note howe  
 the xl. dayes in the lent, were spent,  
 not by the Byshop of Romes ordy-  
 nance, but by direction, of the true  
 discipline in christes church, in which,  
 Misericordia & veritas, obuauerunt  
 sibi, iustitia & pax, osculate sunt, Als  
 wherein mercy was so preached, as the  
 truth of gods iustice, was not neglec-  
 ted, & iustice in due ordre of al thinge,  
 was so decently obserued, as peace &  
 cōcord remained in Christes church.  
 But this water is besides þ principal  
 purpose, & yet not out of all purpose,  
 for this tyme. In s. Chrysostoms inter-  
 pretatiō concernig daily sacrifice of chri-  
 stes body & blood, þ mayst se (reader)  
 howe

psal. 24.



Luc. 22.  
1. Cor. 11.

Ignatius,

Christes doc-  
trine is fode  
and called  
panis, but in

how the churche hath obserued this  
most precious continuall sacrifice of  
christ hym selfe, by hym selfe the hygh  
priest for ever after the orde of Mel-  
chisedech offered on thaulter, where he  
nynistred of the churche by Christes  
commaundement executed the same,  
whiche commaundemet (as Chrysostom  
sayth) is conteyned in these wordes,  
Hoc facite. Now I returne to reherse  
other, that haue spoken of the moost  
blessed sacrament of thaulter, among  
whome Ignatius a glorious mar-  
tyr and nere vnto the apostles, in an  
epistle that he wytteth to the Romayns,  
sayth in this wyle. Panem dei uolo,  
panem celestem uitae, qui est carnis  
filius Christi, filius dei ueni, qui natus est  
in nouissimo, ex femine David & A-  
brahae, & potum uolo sanguinem e-  
ius, qui est dicitio Incomparabilis, &  
uita eterna. I desyre (sayth Ignati-  
us) the foode of god, the heavenly boode  
of lyfe, whiche is the fleshe of Iesu  
Christe, the sonne of the living god,  
who

who was borne in the laste tyme, of  
the seede of Dauid and Abraham, &  
I desyre for drinke the blood of him,  
who is loue without corruption and  
lyfe euerlastyng. And to the intent  
thou mayest perceyue (reader) that  
this nourriture is vnderstanded of  
the body and soule togyther, so as in  
this holy cōmunion, mans fleshe is  
also comforted herwith: Note what  
Ireneus saith. Quomodo negant  
carnem capacē esse donationis dei,  
qui est uita eterna, quę & sanguine &  
corpore Christi nutritur, & membrū  
eius sit: quemadmodum Apostolus  
ait, in ea quę est ad Ephesios epistola, *Ephes.*  
Quoniam membra sumus corporis  
eius, de carne eius & de ossibus eius,  
non de spiritali aliquo & inuisibili  
homine dicens hæc. Spiritus enim *Luc. 24.*  
neq; carnem neq; ossa habet, sed ea  
dispositione quę est secundum ho-  
minem, quę ex carnibus & neruis cō-  
sistit, qui de calice, qui est sanguis e-  
ius nutritur, et de pane qui est corpus  
eius

the sacrament  
of thaulter  
is the fleshe  
of Christe, &  
therefore he  
speth here  
of the sacra-  
ment.

Ireneus.

Ephes.

Luc. 24.

mans flesh  
partaker of  
the gifte of  
god.

*Ephes.*

*Tertull.*

et us augerur, whiche may be engly-  
shed thus. How can it be denyed that  
mans flesh maye be partaker of the  
gyfte of god, who is lyfe euerlasting;  
consyderynge it is nourished with  
the blood and body of Chyist, as the  
apostle sayth in his epistle to the E-  
phesians: For we be membyes (sayth  
the apostle) of his body, of the flesh  
of hym, and of the bones of hym, whi-  
che thynges thapostle speaketh not  
of any spyrituall or inuisible man, for  
a spirite hath nother flesh nor bo-  
nes, but it is spoken of suche an ha-  
bitude, disposition and composition,  
as man in his owne nature hath,  
whiche consisteth of flesh & senewes,  
beyng nourished of the cuppe, which  
is Chyistes blood, and encreased of  
the bread, whiche is his body. This  
saythe Ireneus. And Tertulian as  
soloweth. Videamus nunc de pro-  
pria christiani nominis forma, quanta  
huic substantiae friuola; ac sordida,  
apud deum prerogatiua sit, etsi sus-  
ficeret

ficeret illi q nulla omnino anima salutem possit adipisci, nisi dum est in carne, crediderit, adeo caro salutis est cardo, de qua cum anima deo alligatur, ipsa est quæ efficit, vt anima alligari possit. Sed & caro abluatur, ut anima emaculetur. Caro iungitur, ut anima consecratur. Caro signatur, ut anima muniatur. Caro manus impositione adumbratur, ut anima spiritu illuminetur. Caro corpore & sanguine christi uestitur, ut et anima de deo saginetur. This wordes be witten in a worke made by this authoꝝ for confirmation of thatticle of our byleef for resurrectiō of the fleshe, wherby to refelle such as denyed the same, and in englische they haue this sense. Let vs now (sayth Tertulian) consider the platteforme of a christenmans state, and se what pzeeminence is gyuen by god, to the bykle & vyle substance of the fleshe, although to it this pzeferment myght suffice that no soule cā attaine euerlasting life onles it beleue

**T**his is veri-  
fied in the sa-  
cramente of  
baptisme.

**I**n the sacra-  
mentes of co-  
firmatio, or  
dyce, & extreme  
unction.

**A**s with the  
crosse in be-  
diction.

**I**n confir-  
mation and  
ordres.

**T**he sacra-  
mente of the  
aulier.

it beleue, whiles it is in the fleshe, so  
evident is it, that the fleshe is (as it  
were) the groundeselpete of mannes  
saluacion. In whiche, when the soule  
is knytte to god, it is the fleshe that  
bringeth to passe, that it maye so be  
knytte, yea also the fleshe is washed,  
that the soule maye be clenfed of her  
spottes. The fleshe is annoynted, that  
the soule may be halowed. The fleshe  
is marked, that the soule maye be de-  
fended. The fleshe by imposition of  
the mynisters handes is shadowed,  
that the soule maye be illuminate w  
the spirite. The fleshe is fedde with  
the body and blood of Chyist, that the  
soule maye be made fatte of god.

**I**n these wordes be conteyned many  
good thynges, declarynge the vble of  
the visibill sacramentes, in the begyn-  
nyng of the churche, such as in these  
dayes some lesse and rayle at comen-  
ly, besydes the intollerable presump-  
tion agaynst the most blessed sacra-  
ment, wherof how this man speaketh

it is

it is euident, how so euer, the deuyl  
 bled frith as a mynystre, to depaue  
 him, in this behalf. And yet this nour  
 riture that mans flesshe hath by chri  
 stes precious body, is after an other  
 maner as sainte Augustine saith, the  
 our comen nourriture is, for non di  
 gerit in carnis nostre substantia, sed  
 ipse nos incorporat sibi. *D. August.*  
 Chyistes bo  
 dy is not digested into the substaunce  
 of our flesshe, but it incorpozateth vs  
 vnto it, And note the worde digested  
 appropriate to other common meates  
 This moost precious foode conser  
 ueth our substaunce, and as Damas  
 cene sayth, maye therfore be called su  
 persubstantialis, but it is by incorpo  
 ration of vs into it, wherof herewhat  
 Saint Cyprian saith, that holy mar  
 tyr who expouidyng the (Pater noster)  
 & declar yng the fourth petition in it,  
 Panem nostrum quotidianum da no  
 bis hodie, vnderstandeth it to cōteine  
 a desyre of the holy communion in the  
 blessed sacrament, and sayth, *Cyprianus.*

¶

nem



*Cyprianus.*

nem nostrum id est, christum, dari nobis quotidie petimus, ut qui in christo manemus & uiuimus, a sanctificatione, & corpore eius, non recedamus. Therefore we aske our daylye bread, that is to saye Chylte, to be gyuen vnto vs, that we whiche abyde and lyue in Chylte, goo not backwarde, from the state of holines, and communion of the bodye. Here S. Cyprian, calleth the sacrament, Chylte, as he is in dede, there present really, & sheweth therewith an effecte of this holy communion, that beinge so partakers, of his most precious naturall body, we may be preserved, in the continuance of our sanctification, and not departe from the felowshyp of Chyltes mystical body, the church, which church Chylte vnitheth to hym, not onely spiritually, by faith and charite, but also corporally: by eatyng of his precious body, and drynking of his bloud. declaring that he loueth his church, as his fleshe, as S. Paule wyrteth to the

the Ephesians, where admonishinge  
 the husbendes, to loue their wiues,  
 as their owne bodyes, he sayeth. No *Ephes. 5.*  
 man euer hated his owne flesshe, but  
 nourishethe it, as Chyste dothe his  
 churche, for we be membes, of his bo  
 dy, of his flesh and of his bones. To  
 whiche purpose, Cirillus, vpon the *Cirill.*  
 xv. of S. Iohn, wyrteth agaynst an  
 heretyque, as foloweth. Non (inquit)  
 negamus recta nos fide charitateq;  
 syncera, Christo spiritualiter coniūgi,  
 sed nullam nobis coniunctionis ratio  
 nem, secundum carnem cum illo esse  
 id profecto pernegamus, idq; a diuinis  
 scripturis, omnino alienum duci  
 mus. Quis enim dubitauit christum  
 etiam sic uitem esse, nos palmites, qui  
 uitā inde nobis acquirim⁹? Audi Pau  
 lū dicentē, quia oēs, vnū corpus su  
 mus in christo. Quia & si multi sum⁹  
 vnū tamē in eo sumus, oēs enim uno  
 pane participamus. An fortasse puras  
 ignotā nobis, mysticæ benedictionis  
 virtutē esse, quę cū in nobis fiat, nōne

1. Cor. 10.

M.ii.

cor:

1. Cor. 6.

we be con-  
iorned to  
Christe not  
onlye by  
faith & chari-  
tie, but also  
by participa-  
tion of his  
fleshe in the  
sacramente  
of chaulter.

1 Cor. 10.

corporaliter quoq; facit, communica-  
tione carnis Christi, Christū in nobis  
habitare, cur enim membra fidelium,  
mēbra sunt christi? Nescitis (inquit)  
quoniā mēbra v̄ra, mēbra sūt christi?  
membra igitur Christi, meretricis fa-  
ciam membra? Absit. Saluator etiam,  
qui manducat carnem meam, & bibit  
sanguinem meum, in me manet, &  
ego in eo. We denye not (saith Cypyl  
against the heretique) but we be spi-  
ritually iorned, to Christe, by faythe,  
and sincere charite, but that we shuld  
haue no maner of coniunction, in our  
fleshe with chyste, that we vtterlye  
denye, and thinke it vtterly discrepāt  
from gods holy scriptures. For who  
doubteth but chyste, is so ꝑ vyne tree  
and we so the bzaunches, as we gette  
thēce our lyfe. Here what S. Paule  
saith: we be al one body w chyst, for  
though we be many, we be one in him  
All we participate in one foode. Thin-  
keth this heretique, that we knowe  
not the strength and vertue of the mi-  
stical

stical benediction (so this authoꝝ ex-  
 presseth the holy sacrament of thaul-  
 ter, callynge it the mysticall benedicti-  
 on) which when it is made in vs, doth  
 it not make Chyist, by communicatiō  
 of his flesh to dwel corporally in vs?  
 Whye be the membez of faythfull  
 mens bodie, called the membez of  
 Chyist: know ye not (saith S. Paule)  
 that your membez be the members  
 of Chyist: And shal I make y mebres  
 of chyist, parts of y hooꝝes body? God  
 foꝝbyd. And our sauitoure also saith:  
 He that eateth my fleshe and drynketh  
 my bloud, dwelleth in me, & I in him.  
 Hitherto be Cirilles wordes, wherby  
 is declared our corporall habitacion,  
 in Chyist, by this precious sacrament  
 wherein is presente Chyiste him selfe.  
 Wherof here what Hilarius Dictau-  
 ensis, an old authoꝝ in chrystes church  
 in the. viii. boke, de Trinitate, vpon  
 discussiō of this questiō, whether chyist  
 be in vs, by the veritie of nature, oꝝ cō  
 coꝝd and agreaunce in our wyll, aun-

Cyrill cal-  
 let h the sa-  
 crament of  
 chaulter the  
 mysticall be-  
 nediction:

Chyist doth  
 cōmunicate  
 his fleſhe in  
 the sacra-  
 mēt of the  
 aulter, and  
 soo dwel-  
 leth corpora-  
 ly in vs.

Hilarius, 8. li.  
 De trinitate.


¶.iii.

¶we:

swereth in this wyse. Si enim uerè  
uerbum caro factum est, & nos uerè  
uerbum carnē, cibo dominico sumi-  
mus : quomodo non naturaliter ma-  
nere in nobis existimandus est, qui &  
naturam carnis nostrę, iā inseparabi-  
lem sibi homo natus assumpsit, & na-  
turā carnis suę ad naturā eternitatis,  
sub sacramento nobis cōmunicandę  
carnis admiscuit? Ita enim omnes unū  
sumus, quia & in Christo pater est, &  
christus in nobis. Quisquis ergo na-  
turaliter patrē in christo negabit, ne-  
get pri⁹ nō naturaliter uel se christo,  
uel christū sibi inesse, quia in christo  
pater, & christus in nobis unum, unū  
in hīs esse nos faciunt. Si uerè igitur  
carnē corporis nostri chrūs assump-  
sit, & uerè homo ille, qui ex Maria na-  
tus fuit, chrūs est, nosq; uero sub my-  
sterio, carnē corporis sui sumimus, &  
per hoc unū erimus, quia pater in eo  
est, & ille in nobis, quomodo uolun-  
tatis unitas asseretur, cū naturalis per  
sacramentum proprietas perfecta, sa-  
cramen

cramentum sit unitatis: If the worde  
 was made verely fleshe, and we vere  
 ly receyue the worde, be inge fleshe in  
 oure lordes meate: how shal not chyst  
 be thought to dwell naturallly in vs,  
 who being boꝛne man, hath take vnto  
 him, the nature of our fleshe, that ca  
 not be seuered, and hath put together  
 the nature of his fleshe, to the nature  
 of his eternitie, vnder the sacrament  
 of the communicacyon of his fleshe  
 vnto vs, for so we be al one, by cause  
 the father is in Chyste, and Chyst in  
 vs. wherfoze who soeuer wyl deny  
 the father, to be naturallly in Chyste,  
 he muste deny fyrst, eyther hym self, to  
 be naturallly in Chyste, or Chyst not  
 to be naturallly in hym, for the being  
 of the father in Chyst, and the being  
 of Chyste in vs, maketh vs to be one  
 in them. And therefore, yf Chyst hath  
 taken verely the fleshe of oure bo-  
 dye and the man that was verely  
 boꝛne of the virgyn Mary is Chyst:  
 and also we receyue vnder the  
 true

Note the  
 mysterpe of  
 the sacra-  
 ment of the  
 aulter.





true myſterie, the fleſhe of his bodye,  
by meanes wherof we ſhal be one (for  
the father is in Chriſte, and Chriſt in  
vs) how ſhall that be called the vnite  
of wyll, when the naturall propriete  
brought to paſſe by the ſacramente, is  
the ſacrament of vnite: I haue thus  
translate this holy fathers testimony,  
farre exceding the capacite of the ſym-  
ple vnlearned, and yet moſt evidently  
declaringe the myſterie of the ſacra-  
ment of thaulter, not to be thinuention  
of man, as theſe beaſtes now a dayes  
ſayne, but the godly tradition of the  
truthe, expreſſed in Chriſtes wordes,  
plainly & truely receiued, alſo taught  
and continued in the church, ſyns the  
beginning, and by this mans testimo-  
ny, aboue .xii. c. yeres paſſe. And were  
it not, that I thinke good men wyll  
delyte to reade the truth: I wolde e-  
ſtyme it labour loſte, to ſuch as be ob-  
ſtinate. For they be (as ſaynte Paule  
ſayth) ouerthrowen in their owne iud-  
gement, and ſo full of malyce, as no-  
thing

Tit. 3.

thyng els, can entre. But I wyl not  
 omytte for them to prosecute my pur-  
 pose. And now shal ye here what The<sup>Theophil. Alex</sup>  
 ophilus Alexādzinus, a noble autho<sup>xandrinus su</sup>  
 in Chyistes churche, and in the begin<sup>per Marc.</sup>  
 nyng of Chyistes churche saieth, who  
 declaring þe gospel of s. Marke, & ex-  
 poundyng the woꝝdes of Chyist, wri-  
 teth in this wise. Benedicēs fregit. i. <sup>Mar. 14.</sup>  
 gratias agens fregit, quod & nos faci-  
 mus, orationes super addentes, & de-  
 dit eis dicens, Sumite, hoc est corpus  
 meum, hoc scilicet quod nunc do, &  
 quod nūc sumitis. Nō autē panis fi-  
 gura tātū corporis christi est, sed in  
 propriū christi corpus transmutatur.  
 Nam Dñs ait, Panis quē ego dabo, ca-  
 ro mea est, sed tamē caro Christi, non  
 uidetur, propter nostrā infirmitatem,  
 panis enim & vinum, de nāa consue-  
 tudine est, si uerò carnem & sanguī-  
 nē cernerem⁹, sumere nō sustinere-  
 m⁹, pp̃ hoc, Dñs nostræ infirmitati  
 condescendēs, species panis & vini  
 conseruat, sed panē & vīnū, in verita-  
 tem

rem conuertit, carnis & sanguinis.  
Thenglyshe wherof is this, Chryste  
blessynge, bꝛake, that is to saue, gy-  
uynge thankes, bꝛake, which also we  
do, addinge pꝛaiers therunto, & gaue  
it thesaying. Take, this is my body,  
the same, that is to saue, that I nowe  
gyue, & you now take. For the breade  
is not an onely figure of the bodye of  
Chryste, but it is chaunged into Chri-  
stes very body. For oure lord sayde.  
The bread whiche I shal giue, is my  
fleshe, and yet the fleshe of Chryst, is  
not lene, in respecte of our infirmitie,  
for the bread and wine, be accustomed  
vnto vs, but if we shuld se the flesh &  
bloud, we shuld not endure to receiue  
it, & therfore our lord, cōdescēding to  
our infirmitie, conserueth þe fourmes  
of bread & wine, & turneth þe bread &  
wyne into the veryppe of his fleshe &  
bloude. Thus testifyeth Theophy-  
lus, and who can desire, a moꝛe plaine  
testymonye, in whyche thou mayeste  
also note, howe the fourme of breade  
and

Note this.

and wyne, by goddes goodnes rema-  
 neth, in respecte of oure infirmitie, &  
 yet the bzeade and wyne is turned, in  
 to the body and bloud of our sauour  
 Chyſte, whyche ſpeache, implyeth a  
 difference, betwene the ſubſtaunce of  
 bzeade, and the fourme, that is to ſay,  
 apparaunce of bzead, whyche euerye  
 ſymple wytte can not conceiue, but e-  
 uery wytte ſhulde humbly and reue-  
 rently beleue. For Chyiſt ſaid. This  
 is my body, as appereth teſtified by  
 ſuch as I haue reherſed, beinge wyt-  
 neſſes of the olde worlde, when there  
 reigned in chyſtes church, ſimplicite,  
 faith, charitie, mekenes, deuocion, w  
 feruent religion, when gods worde,  
 dwelte in mens hartes, and came ne-  
 uer abode, to walke in mens tungen,  
 but w maieltie & reuerence, accōpani  
 ed w al vertuous liuyng, where as  
 now Jeſters, railers, rimers, plaicrs,  
 iāglers, pꝛatlers, & ſunpering paretis,  
 take vpō thē to be adminiſtrators &  
 officers, to ſet forth the goddes worde,  
 wherof they make a plurell number  
 of

of wordes without all fruyte and  
effecte. But I wylle leaue these, and  
praye god amende them, and adde the  
deuoute wrytynges of saynt Austyne,  
saynt Iherome, & saynt Chrysostome,  
touchynge the moste precious sacra-  
ment of thaulter. And fyrst of saynte  
Chrysostome, that he wryteth bpō the  
vi. chapiter of s. Ihon in this matter.

*Chrysost. sup  
6. ca. Ioannis.*

*Ephes. 5.*

Necessario dicendum, quā admira-  
nda mysteria, & cur data sint, & que-  
nam eorum utilitas. Vnum corpus  
fuisumus, & mēbra ex carne & ossibus  
eius. Quare initiati, eius praeceptis pa-  
rere debent. Vt autem non solum per  
dilectionem, sed re ipsa in illam car-  
nem conuertamur, per cibum id effi-  
citur, quem nobis largitus est. Cum  
enim suum in nos amorem indicare  
uellet, per corpus suum se nobis com-  
miscuit, & in unū nobiscum redegit,  
ut corpus cum capite uniretur. Hoc  
enim amantium maximè est. Hoc Iob  
significabat de seruis a quibus maxi-  
mè amabatur, qui suum amorem prae-  
se ferens

se ferentes dicebāt. Quis daret nobis  
ut eius carnibus impleremur? Quod  
Christus fecit, ut maiori nos charitate  
adstringeret, & ut suum in nos ostens-  
deret desiderium, non se tantū uideri  
permittens desiderantibus, sed & tan-  
gi, & manducari, & dentes carni suæ  
infigi, & desiderio sui oēs impleri.  
Ab illa igitur mensa, tanq̃ leones ig-  
nem spirantes, surgamus diabolo for-  
midolosi, & caput nostrum intelliga-  
mus, & quam in nos prætulit cha-  
ritatem. Parentes sepe numero, libe-  
ros suos alijs alendos dederunt, ego  
autē, mea carne alo, me hīs exhibeo,  
omnibus fauceo, omnibus optimā de  
futuris spem præbeo. Qui in hac uita  
ita se nobis exhibet, multo magis in  
futura. Vester ego frater esse uolui,  
& cōmunicauī carnē, propter uos &  
sanguinē, & per quē uobis cōiunctus  
sum, ea rursus uobis exhibui. *It is  
necessary to shewe, howe meruelouse  
these mysteries be, why they be gyuē,  
& what profit is of them. We be one  
body*



Job. 11.

bodye, and membez of his fleſhe and bones. Wherefore ſuche as be recey-  
ued into this religion, muſt obey his  
pzeceptes. And to thintent we ſhulde  
not onely by loue, but alſo in dede, be  
turned into hys fleſh, it is broughte  
to paſſe, by the meat, whiche he hath  
gyuen vnto vs. For when he wolde  
ſhewe his loue towardes vs, he hath  
myngled hym ſelfe with vs, by his bo-  
dye, and hath brought it, to be one w-  
th vs, that that bodye, myght be vnyted  
with the head, which is a ſpecial point  
of ſuche as loue together. And that  
Job ſignified of ſuch his ſeruauntes  
as moſt loued him. who for declaraci-  
on of their loue ſaid. who can graūte  
vs, that we maye be filled with his  
fleſh: whiche Chyiſte hath done, and  
to bynde vs with the more charitie, to  
him. & to declare his deſyre towardes  
vs, hath not onely ſuffered him ſelf  
to be ſeene, of ſuche as haue deſyred  
to ſee, but alſo to be touched and eatē,  
and the teeth to be thruſte, into hys  
fleſh,

fleshe, and so all to be fylled, with de-  
 syre of hym. And herefoze lette vs ryse  
 from this table, mustyng syre with  
 our noses, lyke lyons, lette vs  
 ryse both fearefull and terrible to the  
 deuyl, considering who is our head,  
 & what loue, he hath shewed vs. The  
 father & mother, many tymes haue gi-  
 uen their chylzen to other, to nurse, &  
 be brought vp, but I (sayth Chrysostome)  
 feede them with my fleshe, I exhibite  
 my selfe vnto them, I fauour al, and  
 geue all mooste beste hope, for that is  
 to come. And he that in this lyfe,  
 sheweth hym selfe, so to vs, he wyll  
 moche moze, do it in the lyfe to come.  
 I haue (sayth Chrysostome to vs) wyllyng  
 to be your brother, and for your  
 sake, communicate in fleshe & bloude  
 wyth you, And wherein I am knytte  
 and conioyned vnto you, I do again  
 exhibite the same vnto you. Thus  
 sayeth Chrysostome (the mouth of  
 golde) of this matter, moze precious  
 then golde, and sweter then hony, and  
 hony

The same  
 fleshe chryst  
 roke of the  
 byrgyn, the  
 same he ge-  
 ueth vs in  
 the sacramēt  
 of chaunter.

*Idem Chrysoſt*  
*30.1.*

*Mat. 14.*  
*Mat. 6.*  
*Luc. 9 :*

honye coimbe, of whiche holy man, yf  
thou haddest asked (howe) he wolde  
haue aunſwered, as he writeth in the  
ſame place. Quando ſubit queſtio  
(quomodo Aliquid fiat) ſimul ſubit  
& incredulitas. Ita & Nicodem<sup>9</sup> per  
turbatus eſt, inquiens. Quomodo po  
teſt homo, in ventrem matris ſuæ ite  
ratò introire? Itidem et hij nunc, Quo  
modo poteſt hîc nobis carnem ſuam  
dare, ad manducandum? Nam ſi hoc  
inquiris, cur non idem in quinq; pa  
num miraculo dixit, quomodo eos,  
in tantum auxit? Quia tunc, tantum  
ſaturari curabant, non conſiderare  
miraculum. Sed res ipſa tunc docuit,  
(inquiens,) Ergo ex eo & hæc credere  
oportuit, ei facilia factu eſſe Propter  
rea id prius fecit miraculum, vt per il  
lud, nō eſſent amplius increduli, hîs  
quæ poſtmodum diceret. **W**hen ſo  
euer this queſtion cometh to mynde  
(howe anye thyng ſhulde be done :)  
there entreth therewith vnbelleefe and  
incredulitie. For ſo was Nicodemus  
trou

troubled satenge. How can a man en-  
tre againe into his mothers wombe?  
And likewise þe Capharnaïtes in this  
gospell nowe questioned with them  
selve of Chyste, Howe can this man,  
gyue vs his fleshe to be eaten: But  
yf þe Capharnaïte, asketh this questi-  
on now, why dyddest þe not aske lyke-  
wise in the myracle of the fyue loues,  
howe he encreased them so muche: I  
myghte aunswere for the thus, that  
then thou caredst only, to be fylled, &  
dyddest not regarde the myracle. But  
thou Capharnaïte, wilt percase say, þe  
thynge there shewed it selfe. Well by  
that the, thou shuldest beleue, that he  
that dyd that, mighte easely do this, &  
therefore he wrought that myracle be-  
fore, that thereby they shulde not be  
mystrustyng, and without belefe, of  
that he shulde afterward saye. which  
wordes of saynt Chysostome, wel pō-  
dered & wayed, shuld not only be suf-  
ficient to stoppe the mouthes of que-  
stioners and doubters, but also con-

R.

uerte

uerte þ̄ hartes of those that hedlinge  
 haue runne downewarde, to the myse-  
 rable pitte of the deuyls blyndenes,  
 & become his ministers, to perswade  
 this abhominable falsehode, to the  
 worlde. Let vs come nowe to saynte  
 Jherom, who Ad Hedibiam, writeth  
 thus. Nos audiamus panem, quem  
 fregit Dominus, deditq; discipulis  
 suis, esse corpus domini Saluatoris,  
 ipso dicente ad eos, Accipite & co-  
 medite, Hoc est corpus meum, & ca-  
 licem illum esse, de quo iterum lo-  
 quutus est, Bibite ex hoc omnes, hic  
 est sanguis meus noui testamenti, qui  
 pro multis effunderetur. Iste est calix  
 de quo in propheta legimus. Cali-  
 cem salutatis accipiam. Et alibi. Ca-  
 lix tuus inebrians, quam præclarus  
 est. Si ergo panis qui de cælo descen-  
 dit, corpus est dñi, & vinum quod dis-  
 cipulis dedit sanguis illius est noui te-  
 stamenti, qui pro multis effusus est,  
 in remissionem peccatorū; iudaicas  
 fabulas repellamus, & ascēdamus cū  
 domino

Hiero. ad Hedibiam.

Matt. 26.  
 Mar. 14.

Psal. 115.  
 Psal. 22.

Jo. 6.

domino coenaculum magnum, stratū  
 atq; mundatum, & accipiamus ab eo  
 sursum, calicem noui testamēti, ibiq;  
 cum eo pascha celebrātes, inebrie-  
 mur ab eo uino sobrietatis. Nō enim  
 est regnum dei, cibus & potus, sed iu-  
 stitia & gaudiū & pax in spiritu scđo.  
 Nec Moyſes dedit nobis panē uerū,  
 sed dñs Iesus, ipse conuiua & conui-  
 uiū. Ipse comedēs & qui cōmeditur.  
 Illius bibimus sanguinem, & sine ip-  
 so potare non possumus, & quotidie  
 in sacrificijs eius, de genimine uitis  
 ueræ & uinæ Sorec, quę interpreta-  
 tur (electa) rubentia musta calcamus,  
 & nouū ex hñs uinū bibimus, de re-  
 gno patris, nequaquā in uetustate li-  
 teræ, sed in nouitate spūs, cātātes can-  
 ticū nouū, quod nemo potest cātare,  
 nisi in regno ecclesie, quod regnum  
 patris est. Lette vs heare this,  
 that the breade whyche oure Lorde  
 brake, and gaue to his dyscyples, is  
 the bodye of our lorde, our sauiour he  
 hym selfe, sayeng vnto them. Take ye  
 A. it, and

Luc. 12.

Rom. 14.

Mat. 26.  
Luc. 22



Psal. 115.

Psal. 22.

Luc. 22.

Rom. 14.

and eate, this is my bodye, And the  
cuppe is that, wherof he spake againe  
Drynke of this all, This is my blood  
of the newe testament, vvhich shall  
be shedde for many. This is the cup  
of whiche we reede in the prophete. I  
shall take the cuppe of the sauoure.  
And in another place. Howe excellent  
is thy cuppe, that is so plentifully fil-  
led. If then the bodye of our lord, be  
the breade, that descended from hea-  
uen, and the wyne, that he gaue his  
disciples; is his bloude of the newe  
testament, whiche is shedde for ma-  
ny in remission of synnes, lette vs  
put away the Jewes fables, and let  
vs ascende with our lord, into the  
greate chaumber, strowed & cleansed, &  
let vs take of him alofte the cuppe of  
the newe testament, and keepyng oure  
Ester let vs with him be made drinke,  
with the wyne of sobernes, For the  
kyngedome of god, is not meate and  
drinke, but iustice, loy, and peace in p  
holy ghost, Nor Moles dyd not giue  
vs

vs the true foode, but our lord Iesus  
 him selfe, beyng the gest, and feast it  
 selfe, him self that dyd eate & is eaten.  
 His bloude we dlynke and withoute  
 him can not dlynke, and dayly, in his  
 sacrifices, we presse out redde muste,  
 newe wyne of the grape, of the true  
 vyne tree, the vyne of Sorec, whiche  
 is interpretate, chosen, and hereof we  
 dlynke newe wine, of the kyngdome  
 of the father, not in the oldenesse of  
 the lettre, but in the newenes of spi-  
 rite, syngyng the newe songe, that no  
 man can syng, but in the kingedome  
 of the church, which is the kingdome  
 of the father. Nowe ye haue harde  
 S. Iheromes wordes, full of myste-  
 ries, but so to the pointe, to testifie the  
 misterie of the sacrament of thaulter,  
 as thamoze coulde not be desired for  
 our instruccion, in the true vnderstan-  
 dyng or rather, a true Eccho of that  
 is truely vnderstanded. For the origi-  
 nal truth, procedeth of Chrystes wor-  
 des, the true sound wherof, redoundeth

R.iii. in

in good mens brestes, being apt and  
mete to receyue the same, & so rendre þ  
noyle, as they receyued it frome the  
mountayne of truthe, oure sauoure  
Chryste, by the holye ghoſte, taughte,  
bitered and ſpredded abrode, by whom  
good men be ledde into all truthe,  
lyke as euill men, by the deuill and  
his aungelles, be ledde into all falſe-  
hed and lyes. Of whome beware, and  
regarde not Joye, Vale, Turnoure,  
Frith, whome theyr owne malyce,  
with the deuylles ſuggeltion, hathe  
ſubuerred. Regard not, what peruerſe  
obſtinacie worketh in refuſinge god,  
and reſiſting his powers of þ worlde,  
therample whereof hathe latelpe ap-  
peared in ſuch as ſuffered, who being  
ouercome w intollerable preſumptio  
and diſperate malyce, obſtinately co-  
tinued in their peruerſitie to thende,  
openly. The deuill hath his wytnelle,  
as ſ. Auſten ſaith, and frowarde obſti-  
nacie in falſehead, hath in the worlde,  
couſterfeted the conſtancie of martires  
as

as byce with ypocrisye in many, hath resembled vertue. Therefore in Christes true martirs, not the paynes onely, wherein they were tormented, but therewith a cause, wherfore they were persecuted, was specially regarded. For els as werynes of this lyfe, hath wrought among many, a vehemēt desyre to be hence, estemyng no paynes, to acheue their entente, and therefore haue most cruelly deuised their owne death, & many tymes letted, haue wilfully continued in prosecution of the same: So hath frowarde stubbernes inxt w̄ vameglozy, done the lyke, as among many in our tyme, hath manifestly appered. In which the Anabaptistes, and Sacramentaries, haue w̄ a deuelyshe pertinacie mainteyned their heresies, whose wilful death in obstinacie, if it shulde serue for an argument, to proue þ̄ truth of their opinion: the truth of goddes scriptures, shuld be brought in moch perplexite, and men drawe hither, and thither, as

R.iiii. peruerse

peruerse malice shuld leade. But god  
that is mercyfull, suffereth not man,  
to be tempted with these argumentes  
more then may be bozne of mannes  
infirmite. And if suche as lately suffe-  
red, were seuerally consydered, there  
may appere tokens sufficient, besides  
the condicion of the matter they suf-  
fered for, to declare theyzeale, not to  
haue proceeded of the spirite of god,  
but of arrogant pryde and presump-  
tion, and the spirite of the deuyl, whi-  
che is no tyme to speake on now, but  
I shall adde what sainte Augustine  
saith, the readyng wherof, is frute-  
full, and leaue the remembraunce, of  
these monstrous proude people,  
whose doynges be vnfrutefull, to the  
selfe and other. **S.** Austen saith thus  
vpon the xxviii. Psalme, in the positi-  
on of this text, Et adorate scabellum  
pedum eius, quoniam sanctum est.  
Worshyp the fotestole of his seat, for  
it is holye. Quid habemus adorare?  
Scabellū pedū eius, Suppedaneū di-  
citur

*D. August. sup.  
Psalm. 98.*

est scabellū, quod dicūt grēci (ὀνομα  
 Αἰον) dixerūt Latini scabellum, & alij  
 dixerunt suppedaneum. Sed uidete  
 fratres, quid nos iubeat adorare. Alio  
 loco scriptura dicit. Cœlum mihi ses- Erat. 66.  
 des est, terra autem scabellum pedū  
 meorum, Ergo terram iubet nos ado-  
 rare, quia dixit alio loco, qd sit scabel-  
 lum pedum dei. Et quomodo adora-  
 bimus terram, cum dicat apertē scrip-  
 tura, Dominum deum tuum adora- Deut. 6.  
Luc. 4.  
 bis, & hīc dicit, Adorate scabellum  
 pedum eius. Exponens autem mihi  
 quid sit scabellum pedum eius, dicit:  
 Terra autē scabellū pedum meorū.  
 Anceps factus sum, timeo adorare  
 terram, ne damnet me, qui fecit cœlū  
 & terram, Rursum timeo, non adora-  
 re scabellum pedū domini mei, quia  
 psalmus mihi dicit, Adorate scabel-  
 lum pedum eius. Quero quid sit sca-  
 bellum pedum eius? Et dicit mihi  
 scriptura, Terra scabellum pedum  
 meorum. Fluctuans, conuerto me ad  
 Christum, quia ipsum quæro hīc, &

N. v.

inuenio



inuenio quomodo sine impietate ad-  
retur terra, sine impietate adoret scabellum  
pedū eius. Suscepit enim de  
terra, terrā, quia caro de fra est, & de  
carne Marię carnem accepit. Et quia  
in ipsa carne hīc ambulauit, & ipsam  
carnē nobis manducandam, ad salutē  
dedit; nemo autē illam carnem man-  
ducat, nisi prius adorauerit, inuētū est  
quemadmodū adoretur tale scabellū  
pedū dñi, & nō solū nō peccemus a-  
dorando, sed peccemus nō adorādo.  
**What haue we to worshyppe? The**  
**stool of his feete, for so we call, that**  
**stayeth vnder the foote, That the**  
**grekes call** (ὑποπόδιον) **the laten men**  
**call** (Scabellū) **But let vs see byethen**  
**what we be bydde to worshyppe. In**  
**another place, the scripture sayeth.**  
**Heuen is my, seate and the earthe, is**  
**the stool of my feete. Ergo then god**  
**byddeth vs to worshyp the earth, for**  
**he tolde in another place, what was**  
**the stool of his feete. And how shall**  
**we worshyppe the earthe, seynge the**  
**scripture**

scripture saythe euidentlye, Thou  
 shalt worſhype thy lord God,  
 and here he sayth, Thou shalt wor-  
 ſhype the ſtole of his feete. Expoun-  
 dyng mozeouer vnto me, what is the  
 ſtoole of his feete, sayth: The earth is  
 the ſtoole of my feete. Here I am in a  
 doubte, I am afrayde to worſhype the  
 earth, leſt he ſhuld condemne me, that  
 made heauen and earthe. Agayne I  
 am afrayde, not to worſhype the  
 ſtole of my lordes feete, bycauſe the  
 Pſalme ſayth vnto me, Thou ſhalt  
 worſhype the ſtole of his feete. I aſke  
 what is the ſtoole of his feete: and  
 ſcripture telleth me, The earthe is  
 (ſayth god) the ſtoole of my feete. Be-  
 ynge thus toſſed to and fro, I turne  
 my ſelfe to Chryſte, for hym I ſeke  
 here, and ſynde, howe wythout viola-  
 tion of goddes honour, the earthe  
 may be worſhyped, & ſo without vio-  
 lation of goddes honoure, the ſtoole  
 of his feet, may be worſhyped. Chriſt  
 tooke of the earthe, earthe, for the  
 fleſhe

**Christ** gaue  
the same flesh  
to be eatē of  
vs.

Fleshe is of the earth, and he toke flesh  
of the fleshe of Mary, and bycause in  
that fleshe he walked here, and gaue  
the same fleshe to be eaten of vs, for  
our saluation, no man agayne eateth  
that fleshe, but he lyſte woꝛſhyppeth  
it. It is so fownde out how the foote-  
stole of our lord, shulde be woꝛſhypp-  
ped, and therwith also this that not  
onely we shulde not synne in woꝛſhypp-  
ping of it, but cōtrary wyle, we shuld  
synne, and we shulde not woꝛſhypp it.  
Thus speaketh saynt Austen, of the  
Sacrament of thaulter, & thus spea-  
keth he of the woꝛſhyppinge of it, so  
playnely, as the deuyll hath no poynt  
of sophistry to iuggle in it, but to say,  
saynt Austine was a man, whiche is  
one of the generall shyftes in an ex-  
tremite, and an other, that the woꝛke  
(yf the place make against hym) was  
not his, it is named to be. But this  
woꝛke is saint Augustines without  
any suspicion to the contrarie. Mary  
a man, I muste confesse, he was, and  
so

so were all tho I haue spoken of be-  
 fore, whome I haue not brought to  
 proue the truth of the naturall bodye  
 of Chyſte, in the ſacrament of thaul-  
 ter, for the fewe wordes of ſcripture  
 ſpoken of Chyſte hym ſelfe, when he  
 ſayde, This is my body, to good men  
 proue that ſufficiently, and any other  
 ſtudied corroboration, to good men,  
 needeth not, & to euyl obſtinate men  
 is ſuperfluous. Accorſyng wherun-  
 to ſaynt Baſyl instructed his ſcolers,  
 with what feare, fayth, and affection,  
 they ſhulde come to the holy commu-  
 nion. He badde them learne feare of  
 ſaynt Paule, ſayeng to the Corinthe-  
 ans: He that eateth vnworthely, ea-  
 teth iudgemēt & cōdemnatiō. He bad  
 them learne fayth of chyſtes wordes,  
 when he ſayd. Take ye, and eate ye,  
 this is my body. And as for deuotion  
 and affection of mynde, he bad them  
 loke of the loue Chyſte bare to his  
 churche. And therfore I trauayle not  
 herein to learne men fayth by autho-  
 rite of

Basilins.

1. Cor. 11.  
Mat. 26.

ritie of men, but bycause I see, what  
a company they be, that impugne our  
true saythe, with lyes and sophistrie:  
I haue taken payne to reherse these,  
that ye mape rede of another compa-  
ny that mainteyned the true saythe  
with the truthe, whiche were so nota-  
ble clerkes, so great learned men, so  
exercysed in scryptures, so ryche-ly en-  
dued with the special gyftes and gra-  
ces of god, as men shulde haue more  
comforte, to kepe companye with the,  
in the open lyghte of truth, goddes  
high waye: then to lurke in darke co-  
ners, or folowe the leadyng of suche,  
as being blynde of the ryght eye, for  
wante of grace and lerning, and more  
blynde on the lefte eye, with malyce  
and enuye, fall themselfe in the pytte  
of goddes indignacyon, and drawe  
other after them. One thyng I wyl  
note, whyche is woorthye notyng,  
that there hath not ben, in any tyme,  
any one Mayster teacher, or other-  
wysse, the deuylles Rouse champion,  
to

to impugne our true belefe in the sacrament of thaulter opely, but he professed therewith, some other opinion, so euidently abhominable, as he myght be knowen, by that other lye, to be set from the deuyll. And firste that we reade of, be the Maniches, whose detestable oppynyon, is vniuersallye abhorred. Seconde the Messaliang, who sayde, the sacrament dyd neither good no: hurte, muche lyke Ifrith, who after all his conflicte, wold gladly haue come to this, neyther to graunt the sacrament, no: denye it. Now these Messaliang professed this for truth also, that it was an euill thinge to labour with their handes, and gaue them selfe onelye to sleape, and called their vylsons in their dreames, prophesyng, and pretended to be saved by onelye prayer, as Luther affirmeth by onelye fayth. xxere not these men marked on both sydes (trowe ye) to be knowen for noughte: wycklese denyed the Sacramente of thaulter, and



35.1.107  
Rom. 1.

and on thother side affirmed, al thinges to come to passe, by mere and absolute necessitie, with whiche opinion all suche be infecte at this day, as impugne the sacrament. And is not that an euident marke, that god hath suffered them to falle (in reprobum sensum) so as they speake, they wote not what, specially whē they waxe angry, as some do, that men wyll not folowe them, when by theyr opinion, the same necessitie, that maketh them to speake so angerly maketh other also if they so do (and it be as they say) by y same necessitie to laugh them to skorne. And further, if absolute necessitie reigned ouer man, then shuld a thefe or a murderer, be as muche made of, and commended for playenge his parte, accordyng to his place of necessitie, as he that lyueth soberly, for both worke by necessitie. And if they wyll by this opinion, resemble god, to the bytters of a playe (as they do in dede) appointhe euery man a parte to playe, as lyketh

lyketh him: then because to lyue by-  
 cioufly & abhominably, is moze trou-  
 blouse, and fuller of veracion, and the  
 busyer parte, then to lyue well & ver-  
 tuously, (whiche hathe lesse care in  
 dede) because he hathe a busyer parte  
 appointed hym, that is necessitate, to  
 lyue euyl, then he that is necessitate,  
 to lyue well, the same playenge his  
 parte aptely, as he can not do other-  
 wise, ledde by necessitie, shulde in that  
 rule, be moze rewarded then he that ly-  
 ueth wel, if any thyng myght be cal-  
 led wel. And if there were any disse-  
 rence betwene vyce and vertue, vice  
 shulde be preferred vertue, and moze  
 rewarded bicause it is the moze labo-  
 rouse parte to playe, and so shulde all  
 be ouerthrowen, as in dede all shall  
 be, where the holy Sacrament of the  
 aulter is neglected. Wherunto suche  
 other opinions, suche malice, such en-  
 uye, suche hatred is icyned, as wor-  
 keth in it selfe, the subuersion of all.  
 Wherof god gyueth euident markes

D.

and

and tokens, yf men neglect them not,  
and the deu. I sheweth him self so open-  
ly, as all maye see hym, that be not  
wylfullye blynde. And muche moze  
euidently, the same shall appeare vnto  
you, by cōsideracion of these good  
vertuouse holy mens wrytynges, in  
this matter, whiche I haue reherced,  
and myndynge to be short, passe ouer  
the greate number, that is to saye, in  
this place al. that syns these. M. yea-  
res, haue ben teachers, & wrytte for  
edificaciō of chrystes church, besides  
a great many of them & wrote before.

**T**hyrdely, let vs consyder, howe  
the deuil tollith the wordes, and  
fyrst the worde (sacrament) wherebye  
he wolde it semed, that by that name,  
it was euer ment, that it is onelye a  
sygne and tokē, of an inuisible grace,  
and in as muche as it is a signe, it is  
not the thyng it selfe, as the church  
teacheth. For a sygne, and a thyng,  
whereof the sygne is, muste neades  
differre. And hereunto I saye, that the  
worde

worde (Sncrainente), (as manye o-  
 ther wordes in speache, haue the like)  
 hath thre significations, to oure vn-  
 derstandynge. One mooste generall,  
 in whiche it significth any secrete hid-  
 den thyng, without differēce, whither  
 the same hydden thyng, be holy or no.  
 And after that acception, it is apply-  
 ed to many secrete matters and miste-  
 ries, both godly and naturall. Ano-  
 ther acception is specyall, and is re-  
 strained to signifie the seuen spec:all  
 holy misteryes in our religion, which  
 we cal and be, the seuen sacramentes,  
 vnto whiche the name sacrament, is  
 in the comen speache onelye applyed,  
 wher vnto this diffinitiō is truely at-  
 tribute, a sacramente to be a visibler  
 signe of an inuisible grace. Another  
 acception, is in a most special signifi-  
 catio, whē we speake of the sacramēt  
 of the aulter, whych doth vs vnder-  
 stande, a specyall difference of excel-  
 lencye from the other sacramentes, as  
 wherein is p:esent, the plentye of all  
 D. ii. grace

grace, and the preacher of all grace,  
 receyued in the other sacramentes,  
 Chryste him selfe. Wherof when men  
 be thus lerned and taughte, and the  
 thinge so set forth, truely (as it is in  
 dede) it is then mere sophistrie, to re-  
 sozte, to Disputacion of the word, wher  
 with, to ouerthrowe, the truth of the  
 chynge. After whiche sorte they dayly  
 also, that make foundation of argu-  
 ment to proue the substaunce of bzead,  
 to remaine in the most blessed Sacra-  
 ment, bicause S. Paule calleth the sa-  
 crament, bzeade, and yet in dede saynt  
 Paule calleth it this bzeade, whiche  
 importeth a speciall vnderstandinge,  
 and to suche as truely beleue, the my-  
 racle of Chyistes consecracion, of his  
 mooste preciousse bodye, turnynge by  
 the omnipotencye of his myghtye  
 worde the substaunce of bzeade, into  
 the substaunce of his naturall bodye  
 to suche men of true belefe, the thinge  
 remayneth as it is, ne is in their con-  
 science altered, with expression of the  
 name

name of that it was. And that whiche  
 befoze the consecration, was commen  
 bzeade, with the naturall substaunce  
 of bzeade, is nowe by goddes speciall  
 myracle, in his secrete operation om-  
 nipotent, the onely substaunce of the  
 body of our sauyour Chyste. And so  
 may be called w an additiō where w  
 to marke the mistery, this bzead. But  
 why shoulde the name, trauayle vs  
 when we rede so ofte in scripture, thin-  
 ges to be named, not as they be, but  
 as they were: and the rodde turned in  
 to a serpent, by gods miracle, befoze  
 Pharaο, styl to be called a rodde, whē  
 it was a serpente, but the rodde was  
 conuerted by gods power into the ser-  
 pent, and styl called it a rodde, when  
 it was not so. But whye shoulde  
 men be so scrupulouse in names: Af-  
 ter god had signified to patriarche  
 Jacob that he shuldb be called no moze  
 Jacob, but Israell, yet afterwarde,  
 the same scripture testifieth how god  
 spake to Israell ad pureū iuramenti &

Exo. 7.

Gene. 32.

Gene. 46.

D.iii. called



called Jacob, Jacob: Here if a man  
wolde trifle, in the sounde of the word  
(Jacob) shulde he not make an argu-  
ment, to improue the truth of that god  
had spokē, wherwith the deuil might  
inueyggle the presumptuousse igno-  
raunte, that este methē hym selfe so  
much, as he measureth all knowlege  
by his rude capacitē. But here the  
exercised senses in lernyng, can consider  
howe names be of two sortes, some-  
tyme they do onely signifie, anye lytle  
token of the thyng, wher vnto they be  
added, and then we maye not make  
foundacion of the name, as declaring  
hollye the thyng signified, or to be de-  
mōd the propre name. After whyche  
sorte, Chryste was called synne, by-  
cause he dyed for synne, and yet had  
not synne in hym, as the worde shold  
importe. And when we speake thus, ꝑ  
Chryste saueth synners, we signifye  
by the worde (synners) suche men as  
were synners, and be by Chryste,  
washed, and purged from synne,  
mete

me'te to be receyued to saluacyon.

foz as Saynte Paule sayeth to the  
Ephesians, Chyste pourgeth his  
churche, and leaueth neyther spotte,  
ne wrinkle. And when we call nough-  
tye men, chysten men, we signifie not  
by þ name, what they be now in dede,  
foz they be the deuylles men, and not  
Chysten men, but callinge them now  
Chysten men, we signyfy that they  
were ones in the state of grace, at the  
tyme of their baptysme. We cal a mā's  
wryting also his hand, onely because  
his hande wrote it. In whiche sorte of  
nampynges, the sygnification exten-  
deth no fozder, foz declaracion of the  
thyng named, then the poyntyng oꝝ  
direction of a mannes fynger, with a  
parte of speche called a pꝛonowne, as  
this oꝝ that. Many other names that  
be added to geue lighte and knowe-  
ledge of the substaūce, nature oꝝ chief  
qualitie of the thyng, those be so ioy-  
ned and knytte to the thyng, as

they

they do not only pointe it, but open it  
also, and be not onely an outwarde  
marke of the thyng, but presente to  
our vnderstandinges, what is contei-  
ned in the thyng it self. And therfore  
as the name Iacob, was onely an  
outwarde marke of the corporal man  
of the patriarch: So Israel declared  
the speciall fauour of God, wherbye  
Iacob sawe god, whiche the worde  
Israell, doth signify, the continuance  
whereof god promysed, sayenge, he  
shulde no moze be called Iacob, but  
Israell, According wherunto after  
the bread is consecrate, by the preste,  
goddes mynister, and by the omnipotē-  
cie of Chrystes mightie worde, is con-  
uerted into the bodye of Chryste, the  
name that signifieth the substaunce  
of that Sacramente, is the bodye of  
Chryste. And therfore the same sacra-  
mēt, can no moze, be called bread, but  
the body of Chryste, as Iacob shulde  
no moze be called Iacob, but Israel.  
And yet as scripture sayth in the hy-  
storie

story of Jacob, God called after that  
 Jacob agayne by the name Jacob  
 without p̄iudice of the truth of god  
 des word, spoken befoze, that he shuld  
 be no moze so called. So S. Paule  
 calleth the same holy sacramēt, bzead,  
 bycause it was so, befoze the consecra  
 cion, and yet so he calleth it, withoute  
 p̄iudice of ȳ truth, that it is in dede,  
 being not bzead, but the very body of  
 Chzist, at the tyme, when it is by hym  
 neuerthelesse called bzead. As Jacob  
 was in dede Isral by goddes fauour  
 when he was after by goddes mouth  
 agayne, called Jacob, whiche latter  
 callinge of Jacob, dyd nothyng p̄i  
 iudicate the truth of goddes word vt  
 tered befoze. Forasmuch as this laste  
 maner of calling was not a thorough  
 namyng of him, but onely, as it were  
 a poyntyng to distincte outwardly  
 the man, and bicause he was ones Ja  
 cob, is called Jacob agayne, As the sa  
 crament, because it was ones bzeade,  
 is called bzead agayne. And now I re

D. v.

turne

Exa. 5.  
Isa. 21.  
Apoc. 5.

Joan. 14.

turne to this, that if mens sayth were  
such, as is required of chrysten men,  
they wolde be wisely deefe, as the ser-  
pent, that stoppeth her eares, and no-  
thyng be altered, with the deuylles  
intricacions or incantacions in wo-  
rdes and names, euen as we beleue cer-  
tainly, that Chryst, is perfit god, and  
perfitte man, what so euer uames, be  
attribute in scripture vnto him, as he  
is called a shepe, a worme, a lyon and  
many other. And althoughe Chryste  
sayth him selfe, his father is greater  
then he, yet this is true, that his fa-  
ther & he be equall, and yet (equall) &  
(greater) be in apparaunce, contra-  
ry, And so beleuyng, as every good  
Chrysten man must beleue, that chryst  
is equall to his father in substaunce  
and deitie, we beleue the contrary in  
apparaunce, to senses vnercysed, of  
that Chryst sayd hym selfe. But these  
notwithstandyng, how so euer thap-  
paraunce of wordes be in scriptures,  
we beleue the truth taught vs by the  
churchc

church, and as euery man learneth to  
 spe ll. that sometime (e) with a tytyle,  
 spelleth (est) and in another place (e)  
 with a title, spelleth (en) as when we  
 wyte (Amē,) & another tyme (e) with  
 a tytyle, spelleth (em) as (mēbrum,) whi  
 che varietie, goeth by rule in place,  
 (wherunto an humble scoler obeyeth)  
 & not by reason, as an arrogant witte  
 wolde require: So in all the secretes,  
 and contractions (as we myghte call  
 them) and misteries hydden of our re  
 ligion, good men haue euer leaned to  
 þe rule of teaching in chrystes church,  
 and taken a tittle, somtyme for (n) and  
 somtyme for (m) as they were taught  
 the place to require, & not to spel after  
 theyr owne iudgement, as euery man  
 weneth it shuld be, after his behemēt  
 reasō of his owne diuise. Doth not s.  
 Paule (sayth he) call it bread: and be  
 not these wordes of scripture: And be  
 any wordes truer or better, then the  
 wordes of scripture: Of whome I  
 aske this questyon againe, Hath not  
 the



the church had, and vnderstanded  
these wordes of scripture, that ye so  
beheementlye alledge: Hathe not the  
church delpuered those wordes vn-  
to vs: And hathe not the same church  
notwithstanding, taught this truth,  
how the bꝛead, by consecracion, is con-  
uerted into the pꝛecyouse bodye of  
Christe: and condemned those, that  
wolde affirme, bꝛead to remayne, and  
with that their condemnacion, retep-  
ned and kept in honour, saint Paule  
who wꝛote these wordes, that ye make  
so greate matter of: The church hath  
condemned the Arrians, that denied  
Christe, to be equall with his father,  
& yet the same church, hath styлле kept  
in honour the euangelyste, that wꝛote  
how christ sayd, his father was great-  
ter then he. And yet tharryans sayed,  
they spake none other, then the Euan-  
gelistes, testified in plaine wordes, as  
some wil say now a daies, they speake  
none otherwise then S. Paule doth.  
But suche heretiques, wyl heddely  
spell

spell as they lyst, and not folowe the  
 rule of right vnderstanding, without  
 whiche, men muste nedes wauer and  
 swaue in their owne coniecture, be-  
 inge the coniecture, the rule of leade  
 that men now a dayes, sensually fo-  
 lowe, plyable to their fanlies, euen so  
 fondly as some, lyke worshipful cler-  
 kes, haue taken the wordes of scrip-  
 ture, wrytten by the Euangelistes, for  
 god him selfe, and those haue gyuen  
 thanks, to the lord, for their highe  
 knowledge, acheued by continual rea-  
 dyng, by them self alone, and hauing  
 a newe testamente, by their gyddell,  
 wherby they haue boasted them selfe,  
 delyuered, from the great ignorance,  
 wherwith other were blynded, for by  
 their owne deuyse, in theyr wise ima-  
 gination, they had seene god, & hard  
 god, euen face to face, by hearynge &  
 seynge the wordes of scripture, which  
 they fansied to be god hym selfe, be-  
 cause of the wordes of saynte Iohnis  
 gospell, where it is wyttē, The word  
 was

was god. I do not herin fayne (reader) but wryte the matter in deede, and in dyuerse men dephehended & found, whiche fonde errour hath ben engendred of blynde arrogancie amongst those, that thynke them selfe able to wade thzough the scripturs, without direction of suche teachynge as the churche taught by þe scripture of god, hath gathered of the same scriptures.

*De fide ortho-  
doxa;*

Damascene, ofwhome I haue befoze spoken, hath this good lesson, that as it is signified to vs by scripture, that we shal be all taught of god, so by the same scripture we be admonished, to aske of our elders, and they shall tell vs, whiche declareth a maner of teachyng, not to be contempned of men, who despyssyng all other men for teachers, as they folyschly vnawares lette other to contemne them: so do they despise god, accorpyng to Chyistles wordes, Qui vos spernit, me spernit. He that despise you, despiseth me.

*Inierroga ma-  
iores & dicent  
tibi.*

**Luc. 10.**

Here may come in peace in this hygh  
matter

matter a scoffe with a question, which  
 you: And then, why shal not I teache  
 you, aswell as you me: or rather I  
 you: For doth not christ say: I know-  
 lege to the father, thou haste hydden  
 these thynges frome the wyse, and  
 shewed them to the yōgelinges: And  
 Paule saith, the wysedome of y world  
 is folyshenes afoze god: And then an  
 other questio, in what vniuersite was  
 saincte Peter made doctour: And so  
 shall arryse the controuersie, whiche  
 the deuyll engendzeth, who shall tea-  
 che other: who shall be the scoler, and  
 who the mayster: without eche man  
 shall playe bothe partes, as of some  
 numbze eche man nowe a dayes wold  
 playe alone al partes, and euery man  
 be mayster to hym selfe, and to hym  
 selfe scoler also, with requeste to god  
 that he wyl vouchesaue to teache him  
 secretely by often readyng and spel-  
 lyng after his facyon, for he maye  
 not be instructe by man, nor for shame  
 submytte hym selfe to his felowe, to  
 make

Matth. 11.

1. Cor. 3.

1. Cor. 6.

1. Cor. 12.

Ephes 4.

make his mate his maister, to haue power ouer hym, accoꝝdyng to saynt Paules woꝝdes (as he taketh them) where he is facioned to saye to the Corinthians, I will be vnder no mans power. Foꝝ so thenglyſſhe hath, althoughe the sence be otherwise. And this conclusion, do these questiōs engendꝛe, where euery man muste be so aunſwered, as his sensualitie may be contented, which is impossible. But to the purpose. The church is a body diſtincte, as ſaint Paule ſayth to the Corinthians, wherein euery member, hath not one office cōfuſely, but ſome be prophetes and ſome be paſtours & teachers .&c. And where ſome be appointed to teache, ſome other muſt alſo be appointed to be taught, howbeit to auoyde this contention, bytweene this queſtioner and me, and to elchue all compariſon, foꝝ this tyme, I am content to be with hym in the place of a ſcoler, and aſke with hym of other, that is to ſay, of thoſe that haue bene, befoꝛe

before vs accepted and allowed for  
 teachers, and of their scolers also,  
 good chrissten people, who haue ac-  
 cepted humblye their teachyng, in the  
 truth, of the preciousnes & substance  
 of the most blessed Sacrament of the  
 aultar, and take them all togyther, re-  
 presentyng Christes church, for scoole  
 maisters in this matter. And yet there  
 is no cause to aske, which shuld seme  
 to implye matter of doubte, but con-  
 stantly to contynue in that we haue  
 herein truely receyued, wout whyes:  
 or whattes: whiche engendyre alterca-  
 tion, without edification or fruyte.  
 Shall we, after .xv. C. yere, begynne  
 to enquyre, whither the state of oure  
 relygion, be establyshed in mere ydo-  
 latrie, as they do now a dayes terme  
 it blasphemously: Can we take suche  
 a serche and examinacion, otherwyle,  
 then to be a quarel moued to the hole,  
 to prepare the waye to Mahomete:  
 of whose lawes some in some thinges  
 wyte now abrode indifferently. For

Id.

(as I



(as I sayde befoze) if reason, or rather  
vnrasonablenes, maye nowe con-  
quer our faith herein, the victoꝝ wyl  
hardely be stayed from conquest in þ  
reste, whiche punishement we may se  
in other, if we haue grace to consyder  
it. Let vs stand ferme therfoze in our  
faythe, receiued in the mooste blessed  
sacramente, and keppnge our selfe in  
sauegard, by the strength of the same  
fayth, note howe the deuyl assaulteth  
the symple, to ouercome them, in the  
same. The deuyl (ye knowe) is but  
playne (I wys) and where playnnes  
may deceyue, maketh his pꝛetence to  
speake playnely, and pꝛofesseeth sym-  
plycite, speakynge alwaye (as his  
postels say) of this sacrament, as S.  
Paule spake, & cal it bread. And albe-  
it (as I spake bifoze) of spellig w one  
tittle diuersly, so likewyse one worde  
is taken diuersely: yet the deuyl pꝛe-  
tendeth sym plicite, and wyl haue one  
worde, taken but one way, whiche is  
a craft, to leade men out of the way,

For

For if in saynt Iohūs gōspell, where  
 it is wrytten, that Chryste was in the  
 worlde, the worlde was made by him, Jo. 1.  
 and the worlde knew him not, yf there  
 the worde (worlde) shuld haue one sig  
 nificatiō, it shuld engender a meruey  
 loule confuse sense. And in the worde  
 (bzeade) when Chryste saide. He was  
 the bzeade that descended from heuen,  
 the worde (bzeade) maye not there sig  
 nifie the same it dothe, where the gos  
 pel speake of fīue barly bzeades. Jo. 6.  
 And therfore to the rude can be nothyng  
 moze daungerous, then to be entan  
 gled, w this the deuils sophistrie, in  
 signification of names, the discussion  
 wherof, requirerh lernyng, & the cōcei  
 uing of þ true faith by gods giste on  
 ly simplicitie to beleue, wout howes,  
 as is preached vnto þ by þ church of  
 chryst. But besides this point of sophi  
 strie, cometh in another of þ rude igno  
 rant, & suddenly forgetting the name of  
 þ holye Masse, only pretēdeth know  
 lege, of þ lordes supper. And herin is  
D. ii. much

much a do, and the name of þ Masse  
relected, all is applyed to the Loꝝdes  
supper, and yet they wold steale away  
the pꛛecious foode, of the body of our  
saupour Christe, and in thende make  
it a bare drinkyng, of onely bred and  
wyne. And where they wyl passe none  
of their owne pꛛiuate suppers, euen  
on the greattest fastyng daye, wyth-  
out fleish foꝝ deynties : yet in this  
supper of the loꝝd (as they call it) they  
deusse a diete without delycacies, to  
haue nothing pꛛesent, but breade and  
wyne. A merueylouse matter of thin-  
clination of mannes nature, foꝝ decla-  
ration of instabilitie to be fonde of in-  
notacions. What the woꝝde (masse)  
meaneth they can not tell, & so refuse  
they wote not what, by theyꝝ owne cō-  
fession. And the name (supper) they  
allowe with as lytle knowlege, what  
they saye, calling it a supper, but one-  
ly bicause it varieth from the name of  
the Masse. Foꝝ that which in the first  
institutio, was called, Cœna dñi, and  
the

the supper of our lord, by reason the  
 word (Cœna) bycause of the tyme, to-  
 wardes eueninge, signified a supper:  
 Nowe the churche hath ordered all  
 men, to receyue their holye communi-  
 on afore all other meates fastyng; it  
 shuld now moze cōueniēty be called  
 in Englyshe, the feast of our lord, or  
 the diner, then a supper, wherwith the  
 worde (Cœna) will agree, and requi-  
 reth not any suche translacion in spe-  
 cyall, to be called a supper but cœna  
 domini may be called, Conuiuium sa-  
 crum, as the churche syngeth deuout-  
 ly, wherin Christ is receiued, and ther  
 with a memozye celebrate of his most  
 blessed passion, and a pledge is lefte  
 with vs, of lyfe euerlasting. And Gre-  
 gozy Nazianzene noteth, that albeit  
 in this holy communion, the churche  
 chaungeth the tyme, yet the thinge is  
 all one, whiche he speaketh after this  
 sorte.

ἐπεὶ καὶ ἄλλα πολλὰ τῶν τινικαὐτὰ ἱερουργί-  
 νων ἑτέρως ἢ ὡς τὰ νῦν ἔχοντα φαίνεται καὶ οὐ

B.iii,

συμβαίς

συμβαίνοντα τοῖς καιροῖς· οἷον· ἐπῆνυσεν μικρὸν  
 πρὸ τῆς πείρας· ἡμεῖς πρὸ τῆς πάσχας. ἢ ὅτι τῶν  
 νησιῶν ἐν τῇ μικρῷ διὰ ἀμφοτέρων τῶν καιρῶν  
 τὸ διήκνημα· ὁ μὲν ἔστι τῶν πειρασμῶν ταύ-  
 τας προβάλλει· ἡμῖν δὲ, τὴν συνένερωσιν χρε-  
 ῖς τὸτο δύναται καὶ κάθαρσις ἐστὶ προσεργίος  
 καὶ ὁ ὅτι νηστεύει τεσσαράκοντα ἡμέρας· θεὸς ἔστι  
 ἡν ἡμεῖς διὰ τῇ δυνάμει τὸτο σωμεμεῖν· ἡμεῖς  
 εἰ καὶ ἴσως ἀπείνῃ ὁ ὄμιλος πείθει καὶ ὑπὲρ δύ-  
 ναμιν· πάλιν μυσταγωγῇ τῆς πάσχας καὶ μαθητὰς  
 ἐν τῷ ποδῶν καὶ μετὰ δεῖπνον, καὶ πρὸ μιᾶς ἡμέ-  
 ρας ἡμεῖς ἐν προσευχῇ οἴκοις καὶ  
 πρὸ τῆς δεῖπνου, καὶ μετὰ τὴν ἀνάστασιν· ἀνίστα-  
 ται τριήμερος, ἡμεῖς μετὰ πολὺν χρόνον· καὶ οὕ-  
 τε ἀπερρήνεται τῶν, ἐκείνων τὰ ἡμέτερα, οὔτε  
 σωθήσονται χρονικῶς· ἀλλ' ὅσον τύπος τις εἶναι  
 τῶν ἡμετέρων παραδοθέντα, ἢ πάντα παρὰ  
 πλείον· διαπέφυγε.

Quandoquidem & alia multa, aliter  
 tum prodita fuere, q̃ ut nunc se habe-  
 re conspicuntur, Veluti Ieiunavit  
 christus paululum ante tentationem,  
 nos uero ante Pascha. Quòd ad ieiunia  
 attinet, utrobique idem, temporum  
 uero utriusque ieiunii, non modica dis-  
 crepantia. Christus enim ieiuniū, tanquam  
 pro

Matt. 4.

propugnaculum adhibuit cōtrā ten-  
taciones, nobis uerò ad id ualet, ut  
Christo cōmoriamur, & itē purgatio  
quedā est, quę festū p̄cedat. Porro  
Christus ieiunauit dies quadraginta,  
erat enim Deus, nos uerò ieiuniū, ad  
facultatis nostrę modū attemperau-  
mus, etiam si quidā zelo affecti, nō ni-  
hil supra uires conati sunt. Rursum  
Christus sacra Paschæ mysteria, cum Mar. 14.  
discipulis celebrat in cœnaculo, &  
post cœnam & pridieq; pateretur,  
nos uerò in ædibus orationis, et qui-  
dem ante cœnā, ac post resurrectio-  
nem. Surrexit item Christus post tri-  
duū, nos autem post multum tempo-  
ris, neq; tamē cōmittūtur cū illius no-  
stra, sed neq; ad temporis rationē cō-  
iungātur, quatenus uerò ad exemplū  
eorū quę nos ageremus tradita sunt,  
exactā per omnia similitudinē effuge-  
rūt, *The sense whereof is this in en-  
glish. There be many mo thinges, o-  
therwise set forth, then they appere to  
be now. Christ fasted a litle befoze his  
temp-*



temptacion: we fast befoze Easter. As  
touchynge the fast, that is al one, but  
in the tymes of the fastes: there is a  
greate diuersitie. For Chyriste vsed fa-  
stinge as a defence and bulwarke a-  
gainst temptation, and in vs, fasting  
auayleth, that we myghte dye wyth  
Chyrist, and it is a clensynge and pur-  
gation byfoze the feaste. Chyrist fasted  
fourty daies, for he was god, we haue  
measured our fastinge with our po-  
wer, although some moued with zeale  
do attempt herein aboue their power.  
Chyriste kepte his pasceall feaste, with  
his disciples in a chambze after sup-  
per, and the daye befoze he suffered:  
we do the same in houses of prayer, be-  
foze supper, and after the resurrectiō.  
Chyriste rose after thze dayes, and we  
ryse ageine, after a longe tyme. And  
yet that we do, in þe mysteries, repung-  
neth not with Chyristes doynges, but  
they be not contoynded in tymes. And  
in as muche as they were deliuered vn-  
to vs, to be our exāple, their through  
lyhenes

lykenes and similitude in euery part  
 was not obserued. These be Gregoꝝ  
 Nazianzens woꝝdes, the sentēce wher  
 of I haue in this place, reherced, to  
 this purpose, to shew how the church  
 hath altered the tyme, in ꝑ receyuing  
 of our holye communion, I myghte  
 haue in fewer woꝝdes reapoꝝted it,  
 but because thauctour is very nota-  
 ble foꝝ learnynge and vertue, and a  
 famouse clerke of the Breake church,  
 and of auncientte aboue. xii. c. yeres.  
 I haue here inserted his woꝝdes at  
 length, as they be in greake, & haue  
 added a translation both of laten and  
 englysh, to thintent I myght note vn  
 to the reader. suche frutesfull lessons,  
 in other matters, as the same contey-  
 neth. whercof one is, of the auncien-  
 tie of the feaste of Chꝛistles fast, in the  
 tyme we call in englyshe, Lent, which  
 Chꝛisten men haue vled to obserue,  
 befoꝝe Easter, wherwith to purge the  
 selues against theaster. And I doubt  
 not but in some mennes eares, it soue-

P. v.

deth

deth merueylouselye in this tyme, to  
call fastyng a purgation, which word  
(purgacion) shuld onely appertayne  
to Chrystes bloud, wherein and wher-  
with mē be purged, whereof this au-  
thor was not ignoraunt, & therfore I  
note vnto the, how he that cā tel what  
he saith, speaketh thus, which hath a  
good catholyke sense and vnderstan-  
dyng, where Chryst is taken for the  
foundacion, wherbpō and in whom, &  
by whose helpe, this fast is celebrate.

Matth. 17.

For in chrystes faith, it purgeth, and  
thervnto men shulde be so exhorted.  
For there is a kynde of deuyls (chryst  
sayd) that is not cast out, but in pray-  
er & fastyng, which good men know  
by vnderstanding & experience, but  
yet I can not p̄etermitte, what sophi-  
strie the deuyl hathe bled to induce  
men to eate, and so to eate, as though  
men lyued to eate, and so diligentely,  
as though S. Paule had wrytten af-  
firmatiuely, Regnum dei, esse escam  
& porum. And then commeth in com-  
parison,

Rom. 14.

parison, and the true faste is extolled,  
 to thrust out the bodely faste. Faste  
 from sinne (q̄ he) that is the true fast,  
 that is the excellent faste, that god com-  
 maundeth. And so the deuyl setteth  
 good thinges at contencion, one to  
 face out another, and one to put ano-  
 ther out of the doores. For he may a-  
 bide, no companie of vertues in de-  
 grees, one vnder another, one seruing  
 to another, one helpynge another, or  
 belongynge to another, but he wyl  
 haue al alone, accoꝝdynge to the foot  
 of the songe, which was, sayth alone.  
 In fasting therfore, they shall extol  
 and commende moderaciō, and woꝝ-  
 thely, for it is the chief poynt of bode-  
 ly faste, but this moderation shall be  
 muche made of, whereby to dꝛyue out  
 at the doores, aſtynence from fleſh. And  
 so that, which is done of knowledge,  
 for an induction to ſobꝛenes: to ab-  
 ſtayne certayne dayes from eatynge of  
 fleſh, that is called ſuperſticion, and  
 by the name cōdēned. I cal fast (ſaith  
 he)

he) forbearinge of a mannes pleasure  
and shall therein speake religiousely  
but the conclusion is, that fishe faste  
may be done away, and for declarati-  
on that the other were but p̄erences;  
to bringe the enterp̄se to passe, where  
fleshe eatynge hath fre course: sober-  
nes, inoderation, and the faste of the  
soule, be clerely bāpn̄shed and exiled,  
and the hely entoyeth the conqueste,  
without lette or interrupcion, and for  
a moze triumphe therein, whē we shuld  
specially dye with Christ (which this  
authoꝝ sayeth is the effect of fastynge)  
some haue had vpon good friday, no-  
table and speciall bankets, with p̄e-  
tence to reioyce in Christes mercye,  
wrought with vs, that daye. And it is  
good in dede to reioyce in gods good  
tydynges, but necessary therewith to  
remember his iustice, and with what  
temperature therof, he ministreth his  
mercye, and whyles thou learnest one  
thing, forget not another. God made  
all thyng in weight, number, & mea-  
sure,

sure, and we shuld learne, how to vse  
 them, after their estimacion, withoute  
 suche comparison and contencion, as  
 the deuyl maketh, euer with one bet-  
 ter, to expelle another, not so good,  
 whereof muste nedes ensue the confu-  
 sion of al. Fast therefore the cheif fast  
 of the soule, to abstayne from synne,  
 with the bodely fast, to abstaine from  
 meates, with moderation and sobze-  
 nes, takyng scarcetie of that is neces-  
 sarie, in suche fourme also, of forbear-  
 ynge certayne meates, as the church  
 hath without superstition obserued &  
 accustomed. All whiche wyl agree to-  
 gether, if thou wylt agre with them,  
 and so they wyl be profitable, and a  
 purgacion, mete and requisite before  
 the feast, as Gregoꝝ Nazianzen wri-  
 teth, callynge it, καθήκον προεόρτιον.  
 In whom, I wyl also note vnto the,  
 howe at those dayes, their places of  
 assembly (for whiche vse, we haue our  
 churches were called, houses of pray-  
 er, and Chyrche when he kest oute the  
 byers



spatch. 21.

1. Timot. 2.  
1. Thes. 5.

byers and sellers out of the temple: he  
alleged scripture to shewe it shuld be  
the house of prayer. Domus mea, do-  
mus orationis vocabitur. My house  
shall be called the house of prayer. I  
wyl not encrease my boke with accu-  
mulation of places, to conferme the  
commendation of prayer, for I truste  
it nedeth not, but as saint Paule said,  
Volo viros in omni loco orare. And  
in another place, Orate sine intermis-  
sione. So Chrysostome noteth prayer  
is moche effectuell in the tyme of  
masse, where chyst is p'sent, by whose  
mediacyon all our prayers be accep-  
table and hearde of god. This is not  
out of my purpose entended, to shewe  
in this poynt the deuyls sophistrie to  
diminish and extingue prayer, with  
temptacion of attaynyng knowlege,  
by studie and sermons, So as now  
among many, the house of god, which  
Chyst called the house of prayer, hath  
(as many practyse it) chaūged þ name  
to the thinge. For many yf they come  
to

to church, eyther it is to heare one  
 talke and rayle after theyr fanſy in a  
 pulpet, which they calle a ſermon, and  
 lerne only therby other mens faultes  
 and care nothyng for theyr owne, or  
 elles in reding or muſing of that they  
 vnderſtand not, but wolde lerne, they  
 ſpende all the tyme they tarpe there.  
 A ſermon is good, and ſo is ſtudy al-  
 ſo to attayne knowlege, but Gregoꝝy  
 Nazianzen ſayde, τὸ καλὸν οὐ καλὸν  
 εἰ μὴ καλῶς γίνεται. Good is not  
 good, when it is not well done, to  
 which well doyng, tyme is a ſpeciall  
 circumſtaunce. Euery thyng hath  
 tyme, ſayth Salamon. And in thac- Eccl. 3  
 tes of the apoſtles, it appeareth they  
 had theyr tymes appointed to prayer,  
 For Petrus & Ioannes aſcendebant Act. 5  
 in templum, ad horam orationis no-  
 nam. Peter & Iohn aſcended into the  
 temple, at 5. houre of prayer. Whi-  
 che diſtinctiō of tyme, hath no ſupſti-  
 cyō in it, but a cōueniēt orde & diſtri-  
 butiō

Col. 2.

bucion of the vse of tyme, which with  
a certaine appoyntment, is necessarie  
in a body vniited and congregate, as  
chrysten me be, that we might declare  
the same vnite, by conformitie of ope-  
ratiō, at one tyme. Wherin s. Baules  
text, forbyddynge distinction of daies,  
is not offended, who condemned only  
the supersticion, & lefte the vse of di-  
stinction, indifferēt to be receiued for  
good orde and semelines, with a sig-  
nificacton, also of our mysteries. And  
therfore Gregorpe Nazianzene, hath  
his sentence, in his sermon εἰς τὴν ἀγί-  
αν πεντηκὸσθην, ὅτι περὶ ἐστὶν οἱ καὶ ἄλλα τῶν  
εἰσπρακτικῶν τυπικῶς μὲν παρ' ἐκάνοις τε-  
λούμενα, μυσικῶς δὲ ἡμῶν ἀποκαθιστάμε-  
να. There be other thinges of the Je-  
wes, perfited with them in figure whi-  
che be restozed againe vnto vs, in mi-  
stery. So as all the thinges vsed in  
the olde lawe be not vtterly reproued  
& cōdemned, not to be done, but not  
to be so done, for the fygure ceaseth  
when truth is come, and the lawe and  
pro

pꝛophetes were unto saynt Iohn bap-  
 tistes tyme, as Christ sayde. Neuer-  
 thelesse as Gregory Nazianzen saith,  
 the same thynges may be nowe resto-  
 red mystically, not at euerye pꝛivate  
 mannes pleasure and deuise (as saynt  
 Augustine wyreth, ad Ianuarium) but  
 by teachyng of the churche and orde-  
 ryng the same, not for superstition,  
 but direction, as the apostelles dyd in  
 the begynnynge, when they decreed it  
 by inspiracion of the holy ghost, that  
 men shulde abstayne, from that was  
 strangled, and bloude, whiche repu-  
 gned not with the vision to saincte  
 Peter, that al thyng was cleane, to  
 them that in cleannes receyued it, ne  
 dissented from christes teaching, that  
 not to defile the man, that entreth in  
 at the mouthe, but it was a dispensa-  
 tion of the truth, betwene the ceasing  
 of the lawe and springing of the gol-  
 pell, with such a temperament, as the  
 chaunge, for compassio of weake con-  
 sciences, shulde not be todayne and

Agust. ad Ianu-  
 arium.

Act. 15.

Act. 10.

Matt. 15.

¶

at

at ones, but by litle & litle, as the day  
sprigeth & the night goth away. Upō  
which consideratō, the same thinges  
were in the church of christ forbiddē,  
that were before for another ende, for  
bydden in Moyses lawe, onelpē the  
cause of prohibicyon varied, but the  
thyng was all one. But to retourne  
to the purpose, wherupon this was  
broughte in. Dyltynction and ordre  
in tyme, is not superstycouse, but  
necessary, and therfore with sermons  
or studie, (whiche bothe be in their  
tyme good) to interrupte the tyme of  
prayer, that is not good, and greatly  
woyse, when the sermons be suche, and  
so facyoned, as they maynteyne talke  
and communycacyon, and be not dy-  
rected to styre the peoples dulle  
and sluggye endeuoure, to folowe  
vertue and flee vyce, and leaupyng  
a parte, matter of contention or re-  
formacyon, to be ordered by the high  
powers, to tell the audience of theyr  
specyall faultes, and to dyswade  
them

them from the same, by all wayes and  
 meanes. Suche were the sermons, in  
 the primatiue churche. So preached  
 S. Chrysostome, Saynt Augustine,  
 So preached Gregory Nazianzene,  
 and where in a sermon he made of the  
 feast of Ester, he had entred to speake  
 of the secrecye of god: lest that matter  
 with ths speche. ὅτι μὴ θεολογία τὸ προ  
 κείμενον ὑμῶν ἀλλ' ὀικονομία ¶ purpose  
 not (sayth he) to dispute or reason of  
 god now, but to dispense his truth, e,  
 that is to saye, distribute it conueni-  
 ently with all circumstaunces mete,  
 of which office in cyrcumspecte distri-  
 bution. Saynte Paule calleth the  
 chiefe mynistres, dispensatores, and  
 hym selfe sumtyme, fedde them with  
 mylke, and sumtyme with stronger  
 meates, which is not euery mannes  
 gyste. and therefore hath bene in the  
 churche committed to fewe, and in re-  
 specte of the numbye, very fewe, and  
 of late ouer fewe. and ouer manye  
 also. ¶ Ouer fewe, of them that

1. Cor. 4.

D.ii.

cxy



Act. 2:  
Jonas. 3.

The diuinitie

The stewardship.

crety out of mens maners, and ouer-  
many of those, that flatter the multi-  
tude, with vattering suche matter, as  
the nūbre of nature variable, is glad  
to here. How many now a dayes be so  
trauayled in them self, with heatynge  
the sermon, as they wepe and wayle, &  
saye, Quid faciemus uiri frates? who  
preacheth lyke Jonas, to warne men  
of their destruction both in body and  
soule, if they amend not their maners  
and lyuyng. In a miserable state of  
iniquitie and synne, some wolde haue  
nothyng preached, but mercye, with  
onely Chryste, and howe he beareth al  
synne, payeth all, purgeth all, and cle-  
seth all, whiche is true, and θεολογια  
of it, can not be blamed, but οικονομια  
hath a great faulte. For al be it this  
be truthe, and is good meate: yet it is  
not well distribute, for it wolde serue  
better at supper, then at dyner. To  
men lusty, drowned in the world, and  
ouerwhelmed with synne, and in the  
mydde daye whyles there is tyme of  
wakynge

wakynge, the iustice of god, is to be  
 cryed oute. Chyestes seconde comynge  
 to be beaten in peoples eares, his ter-  
 rible iudgemente to be saide before  
 mens eyes, whiche is a truthe, as the  
 other is, and profitable to be learned,  
 taught, and thought on, whereupon  
 men shuld be exhorted to cōfesse their  
 synnes to god and his minstre, to do  
 penaunce for synne, to faste for synne,  
 to pray for synne, to do almes for synne,  
 to wayle for synne. Dauid confessed  
 and felt goddes mercy and yet cryed,  
 Amplius laqua me ab iniquitate mea *psal. 50*  
 & a peccato meo munda me, quoniam  
 iniquitatem meam ego cognosco, &  
 peccatum meum contra me est sem-  
 per and therewith said turbatus est a *psal. 6.*  
 furore oculus meus, his eye was trou-  
 bled with goddes displeasure, at the  
 tyme he mystrusted not goddes mer-  
 cy, and therefore sayde, Laboravi in *Ibidem.*  
 gemitu meo lauabo per singulas no-  
 ctes lectum meum, he trauayled in  
 waylynge and walshed his couche  
 D.iii. with

with teares. But nowe so be men en-  
ueigled by the deuilles sophistrie, as  
mercy extolled and sette forth, with  
onely faith, and onely saviour & om-  
nisufficient saviour, serueth to make  
men forget gods iustice, & waxe wan-  
tons, as they be termed babes and  
pounglynges, and clerely falle from  
dreade & feare of god, which where it  
wanteth. Synne must nedes encrease &  
ouerflowe, and by custome mens con-  
sciences so blinded, as they discerne  
them not to be synnes and faulkes.  
And thus much I haue spoken of ser-  
mons, whiche and they were neuer so  
well made and conceyued, yet so to  
vse them, as they shulde occupie the  
tyme of prayer requisite. S. Gregory  
in an Omillie noteth not good. And  
therfore on Chyrlmas daye, when  
the churche hathe thre Masses, he  
sayde he coulde not spende so muche  
tyme with hys audience that daye,  
as he was wonte to do. And yet ser-  
mons at those dayes, as appeareth  
by

Greg

by the sermons they made, were not  
 longe. But longe or shorte, as they be  
 good holesome and requisite, and in  
 the church at theyr tyme necessarye, so  
 hauyng not theyr tyme, but with in-  
 stellinge an other good thinge out of  
 ordre, that is not well, and moch lesse,  
 studie, to be vsed in tyme of prayer,  
 whiche prayer and studie, as they  
 haue a distincte nature; so they shuld  
 be in tyme distincte. And the uncom-  
 mons opinion, by contrary exercise re-  
 proued, to thynke that readyng, is  
 the onely way to heauen. But herein  
 I haue taried ouer long, as some wil  
 fynde faulte at me, and aske, what is  
 prayer and fastyng to the sacrament  
 of the aulter: and much lesse sermons  
 or studie in tyme of prayer: where-  
 unto thus I aunswer, that hauinge  
 occasion mynstred, by thys greate  
 clerke, Gregorpe Nazianzene, I  
 haue spoken of them.  
 And because the deuyl entendeth  
 to

to subuert all: If shewe also, his sophi-  
stye in lower matters, then is the sa-  
crament of thaulter, towarde destruction  
wherof he made hym selfe an en-  
tele, by ouerthrowinge that myghte  
stande in his waye, and so the more  
facily to assaule the hygheste, as he  
hath done, & therin (as I haue saide)  
maketh a great matter of the name  
of the masse, and wyl haue it called  
our lordes supper, wherein he wyl  
haue all obserued, as chyst mynistered  
it, whiche this Gregory Naziansene  
sayth, is not necessarie. But we shuld  
herein giue credite to our mother the  
churche, the pyller of truthe, and who  
truly teacheth vs, that is truth. Who  
forasmuche as with the obseruacion of  
this feast, in receyuyng, eatyng and  
drynkyng Chyestes moost precious  
body and bloud, is also celebrate, the  
perpetuall onely pure sacrifice, pro-  
pheticd by the prophet Malachie, to  
be obserued and kept, continuallye  
in the churche of Chyist, whiche sacri-  
fice

Malachi. i.

fice, is the bodye and bloud of our sa-  
 uiour Chyriste. The same church hath  
 receyued one worde of Hebrewe, to  
 signifie all together, and vled in the  
 latyn (Missa) and in englyshe (masse)  
 wherin besides the gloriouse presence  
 of the body and bloude of Chyrist, the  
 holy circūstaūces vled, & ceremonies  
 done, be also many godly and mooste  
 deuoute pꝑayers, spoken and vttered  
 by the pꝛeiste, as a common minstre  
 to the hole church, for and in þe name  
 of the hole church, by which church,  
 Chyriste as heade is offred, and the  
 church also, as membꝛe of his mysti-  
 call bodye, is offred to god the father  
 by him, as S. Augustine sayeth. Ipsa  
 per ipsum, & ipse per ipsam, suctus  
 offerri. The church by hym, & he by þe  
 church, accustomed to be offred. So  
 as the masse conteynyng the hole sup-  
 per, that is to saye, the hole feast, with  
 the contynual oblacyō of the church,  
 is by the deuylles inuention assaul-  
 ted dyuerse wayes. Somedenye the  
 D. v. masse



masse, bycause they reade not þ word  
masse in scripture, whych and it were  
a good cause of denyal, it shuld serue  
to renewe the Arryans herespe, and  
to putte out of the crede, called Sym  
bolum apostolorum, (which all chry  
sten men receyue without contradi  
ction) where filius, is called cōsubsta  
tialis patri. Other allowe masse they  
saye, but not priuy masses, as though  
there were two sortes of masses,  
where in deede, the masse beinge but  
one, and alwayes executed in the  
name of the hole church, may by rea  
son of the place, be called priuate, as  
it maye be by reason of saienge, called  
a lowe masse, and so differre frome a  
masse sung, but els, the church by  
the common mynystre the preist, exe  
cuteth the masse her selfe, howe fewe  
so euer, or howe manye be present,  
and whpyther it be done at church  
befoze the multitude, or in an oratory  
befoze fewe. And yet with the name of  
priuate masses, and denyall of them,  
the

the vnlearned be flandered, as some  
 be also with requeste of comunyon  
 vnder bothe kyndes, as necessarie,  
 and not to be p̄termittēd. In why-  
 che poynte the deuyl gothe aboute,  
 craftelpe to seduce the symple, adding  
 a wordly inatigation of enuye, as  
 thoughe the p̄estres had withdrawē  
 the one parte of the Sacramente, of  
 very dysdayne, to put a difference be-  
 twene the state of p̄estres and the  
 state of laye men, where in deede, the  
 obteynynge of comunyon vnder  
 both kyndes, shuld serue & deuil one-  
 ly, for an introductiō, to subuert the  
 true belefe, in & most blessed sacramēt.  
 which matter he only entēdeth, & lea-  
 ueth nothing vntouched to obtēne &  
 same. For where the church teacheth  
 truely, & vnder eche kinde, is cōteined  
 hole christ, & therfore nowe vnder the  
 one kinde eche mā receiueth as much  
 as vnder both. vpon which grounde  
 good deuout mē, haue absteyned frō  
 cōmuniō vnder both kides, & cōtēd  
 them

themselve w one kynde, of they good  
deuoute mynde: yf now vpon grudge  
of suche as contente not them selfe  
with the order they fynde in the chur-  
che, the churche shulde graunte com-  
munion vnder bothe kyndes, to sa-  
tisfye the false complaynte of neces-  
site, it must nedes engender a flau-  
der in þe truthe of the faith, as though  
hole chryst were not vnder eche kynd,  
which by the deuyll is only intended.  
And in this matter of cōmunion vn-  
der bothe kyndes, it was neuer deny-  
ed but all states of men euer myght,  
& all states of men in the begynnynge  
haue communicate in bothe kyndes,  
& among them chyldren also, ne there  
hath ben any lawe made to the con-  
trary, as the deuyll surmyseth. Onely  
this hath ben, that good christen men  
beynge certaynely perswaded vnder  
eche kynde of breade and wyne, to be  
conteyned hole Chryste: All such chri-  
sten men, aswell priestes as other, be-  
sydes the p̄test that, celebrateth, haue  
ben

ben content to receyue theyr commun-  
 ion vnder one kynde. Whiche deuout  
 custome, when the deuyll by his my-  
 nisters hath gone aboute to improue,  
 there was ones a lawe made to main-  
 tayne the good custome agaynste the  
 deuyls enterpryse, as in this realme  
 the hole pliamment hath made the like,  
 wherby those be onely put to sylence,  
 that saye, Communion vnder bothe  
 kyndes is necessary, which is an opti-  
 on damnable, and woorthely repro-  
 ued, but elles that by order of þe chur-  
 che, all men myght communicate vn-  
 der bothe kyndes, no man cōtendeth.  
 For fyrst in the deuout custome of cō-  
 muniō vnder one kynde, wherin was  
 professed þe truth taught by þe churche  
 in the sacrament of thaultare, onely  
 charite was the rule, wherby good  
 men were moued for a semelynes and  
 decency in þe church, & eschewing that  
 they saw somtimes vnsemely chaūce,  
 of them selfe, without cōstraint of a  
 lawe, to forbear þe they myghte haue  
 requy-

required, & no man by lawe expelled,  
from that he myght haue asked. whi-  
che charitie, bycause it is now waxed  
colde, and some men for singularite  
wolde differre from the teste, it is for  
conseruatiō of ordre well prouided by  
the lawe, that no man shal presume to  
requyre furder then is necessary, to  
flaunder & offence of his neyghbour,  
but with humilite conteyne hym selfe  
within the limiters of comen ordre,  
whiche is the beautie & comely state  
of euery number assembled, beyng  
so moche regarded of S. Paule, as he  
wylled me to forbear to cōpany with  
any brother that walketh out of or-  
dre. But here wyl be replied that chrī-  
stes ordre is to be preferred all other  
deuyses, And here cometh in the com-  
men place of Scripture. Frusta colū-  
me, doctrinis hominū. They wurship  
me in vayne with the teachynges of  
men. And these good men I spake of,  
shall be called good fooles, the which  
had zelū dei, sed non secundū scien-  
tiam,

Math. 23.  
Mar. 7.

Rom. 10.

riam, the zeale to god, but not accor-  
 dyng to true knowlege, whiche now  
 appeareth (they wyll say) when men se  
 clerely Chyistes institution of this sa-  
 crament, which when it is vled accor-  
 dyng to chyistes institutiō is the sa-  
 crament, & otherwyle as they say, not.  
 And this woꝛde (institution) is often  
 repeted, & yet the same woꝛd (institu-  
 tion) is not in scripture by those sylla-  
 bles, but S. Paule speaketh of tradi-  
 tiō, of the vse of this sacrament, as he  
 receyued it of our loꝛde, Ego enim ac- 1. Cor. 11:  
 cepi à domino, quod et tradidi vobis.  
 I haue receyued of our loꝛde, whiche  
 I haue by traditton delyuered vnto  
 you. wherby and by that foloweth,  
 when he sayeth, Cetera cum venero *Idem*  
 disponā, I shall orde the reste when  
 I come: it appereth he hadde taught  
 the Corinthyans, the summe of this  
 hyghe mysterie, and the vse of it, with-  
 out wytyng befoze, and wolde ad-  
 de moze when he came, whiche moze,  
 he taught, and yet we haue no wy-  
 tyng



¶ ar. 7.

tyng of it, but the churche hath not  
forgotten it, but hath taught it wout  
wrytynge, as she receyued it. And it  
appereth in that epistle of S. Paule  
that rehersynge suche tradicion as  
they had receyued of hym, he blameth  
and reproueth them, for the not obser  
uation of it. And thus muche, for the  
worde (institution) that pleaseeth, whi  
che scripture hath not, and the worde  
(tradicion) abhored, that scripture  
hath, so as wordes go but by fauour,  
as this matter is hadled. But þe mat  
ter of this obiectiō must be answered  
serpously, whiche is grounded vpon  
the texte of scripture, Frustra colunt  
me, doctrinis hominum, They wor  
shipp me in vayne, with the doctryne  
of men, the true sense wherof, is al out  
of this purpose, & the vse of this scrip  
ture, as it is misvnderstāded, serueth  
to ouerturne all. For the churche is  
congregate of men and women, whi  
che both be comprehended vnder that  
worde (men), And all the outwarde  
tea=

teachinge in this church, hath ben  
 by men. Al thapoules sent to teache  
 the gospel, were men. Saint Paule  
 at his conuersion frome darkenes to  
 lyght, when it was said to him that it  
 shuld be tolde hym what he shuld do,  
 then was Ananias by god ordred to  
 go to Paule, & declare what he shuld  
 do. Moses, leader of the synagoge  
 the figure of our church was a man  
 And the prophetes were men. So as  
 if god be worshypped in dayne, by tea-  
 chinge of men: *Inanis est fides nostra,*  
 our fayth is a dayne thyng, whiche  
 is, *ex auditu*, of hearing, and taughte  
 vs by men, men I saye, as ministres  
 to god, wherof god is thauthor, *a quo*  
*omne datum optimum; et omne do-*  
*num perfectum;* and Christ sayde. *Si*  
*ne me nihil potestis facere.* But here-  
 by appereth that this text, hath and  
 ther vnderstandynge, and the worde  
 (men) not to signifie the hole numb-  
 er of men, so as it shoulde comprehend

Act. 9.

Rom. 1.

Jacobi.  
 Ro. 15.

R.

ecce

psal. 115.

1. Cor. 12.

64.

each man thoroughly, how so ever they  
be qualified, but onely the corrupte  
state of man, severed fro god and his  
churche in Christ, of whiche hole state  
not endued with goddes grace, it is  
sayde, Omnis homo mendax. All men  
be lyers. That is to saye, all suche as  
haue not putte vpon them Christe,  
who is truthe. And frustra colunt me  
doctrinis hominum. They worshyp  
me in vayne, with the teachynges of  
suche as remaine in the state of men  
onelye, and then teache their owne, &  
of them selfe. For all suche teachyng  
is lyke the teacher, that is to say, car-  
nall. For the carnall man, non percipit  
ea quæ sunt spiritus, & deus est  
spiritus, & in spiritu adoratur, and  
therefore god is worshipped in vayne  
wyt<sup>h</sup> the teachyng of suche men. For  
it hath the pretence of worship, and is  
not directed to hym but onely deuised  
to vpholde worldlye polycye. Suche  
deuyles had Numa Pompilius, w<sup>it</sup>h  
the

the Romaynes, and also churche, Ligu-  
 gus, with the Acedemonians, and of  
 late, Mahomete with the turkes, and  
 more lately, all suche as haue taken  
 vpon them, to vnderstande the scrip-  
 tures alone, and them selfe alone de-  
 uysed, how they wolde haue god wor-  
 shipped, after theyr fasyon, wythout  
 noyle or byute, without the compasse  
 of our eares or eyes, onely by reading  
 that they vnderstande not, sauyng  
 some be so full of knowledge, as they  
 encombe the compaignie more wyth  
 theyr harse rude voyce in prattelyng,  
 then the parvyshe clerke with his hoise  
 byeste, in synginge. Of all these sortes  
 of mens teachinges, whyche be mens  
 deuyses, seuered fro Chyestes church,  
 maye be sayde, frustra me colunt,  
 doctrinis hominum. But suche  
 men as be membres of Chyestes my-  
 styccall body, in his churche, and haue  
 the place of orderynge and teachinge  
 in the same, vnto whome other, are  
 bounde

R. ii,

bounde

1. Thes. 4.  
Heb. 13.  
1. Reg. 15.

bounde to obeye and geue rate vnto  
them. Such mon be not comprehended  
in this tye. Haultra doctore doctri-  
fis ho msa. But he p conteneeth those  
thynges that they teache, agreeably to  
the trueth deliuered: non homine per  
hit. Ies. deum, who sayeth. Obeie  
siche as haue the orde of you, and o-  
bediente is preferred all other sacrifici-  
es, wherewith god is worshipped, not  
in vayne, but meritoriously. And the  
fore that terte alledged, agaynst the  
teachyng in Charles churche, is as  
grossely abused, as a hepe to cleane  
logges. For if the doctryne be not re-  
pugnante to the scripture, or the cu-  
stome siche as hyndreth not goddes  
gloze, it can not be in vaine that ma-  
keth to oure edificacion, and proce-  
deth from authoritie, which hath po-  
wer to rule and leade vs, whereby we  
be al directed, to do one thyng, to de-  
clare and sette forth, that we be one  
bodye, wherewith god is glorified, ac-  
cordinge

cordynge as Christe sayde, vt vides  
 an opera nostra bona, & glorificent  
 deum, quia in celis est. And so when  
 St. Paule ordered the women to be co-  
 uered in the church, to signifie her  
 subiection and that he had ones of-  
 fended in her preuocation agaynst  
 her husbnde and god, and with pre-  
 sumption to haue knowledge, was  
 ruine of mankynde, and furder orde-  
 red her to kepe silence in the congre-  
 gation: this terte of frustra colū me  
 doctrinis hominum, if it had ben then  
 written, wold not haue serued the wo-  
 men to replee and saue. These were  
 small matters, whiche god regardeth  
 not, and therfore sayed, frustra colū  
 me, doctrinis hominum. They wor-  
 thypp me in vayne, with the doctrines  
 of men. For saint Paule was not in  
 the numbre of these men, (as I sayde  
 before) and his authorite was of god,  
 and the thynges ordered for a godly  
 purpose, wherwith god is in the de-

Eph. 5.

1. Cor. 11.

1. Timot. 2.



7. no 2. cense seemeth orde of his people, due-  
 ly worshipped and also pleased. This  
 matter I haue now spoken, wll be  
 called a digressio, and out of the mat-  
 ter of the sacrament, and in dede, it is  
 not all togther in it, but towarde it,  
 for I trust hereby, that comen wea-  
 pon shalbe layde asyde of frustra-  
 tion me, doctrinis hominum, whiche  
 maner had in their mouth, as they  
 haue a blunty dagger by their syde,  
 to be sene to speake scripture, though  
 it be nothing to the purpose. And now  
 I wll come to the institution of christ  
 of the holy sacrament. And here men  
 must take heede that they be not de-  
 ceived, in the worde (instructioun) as  
 synnysenge furder vnto them, then  
 the scriptures doo testyfy. For yf by  
 the worde (instructioun) shulde be sig-  
 nified a pcepte orde, sette forth with  
 all the cyscumstaunces, in the nature  
 of a pcepte lawe, synnysenge that  
 it must be frome thenceforth, so obser-  
 ued

ued and none otherwise, whiche mat-  
ter, the worde (institucion) semeth to  
include, and soundeth so in common  
reason: there appeareth not in scrip-  
ture, any institution of this nature,  
for we reede not in scripture, that  
Christe dydde prescribe, any such pre-  
cise orde of receiuyng or mynistring,  
but as in his supper he in dede conse-  
crated bothe kyndes, and mynistrred  
bothe kyndes, whereby apperethe  
that all myghte receiue bothe kynd-  
es, as all sometyme haue done:

So lyke wyse when he mynistrred the  
sacramēt to his dysciples in Emaus, Luc. 24.  
and other amonge the apostles, who  
vnderstode Christe: we reade of the  
mynistracion of the one kynde, wher- Act. 2.  
by appeareth, & the one kynde vnder  
foyme of bread, may be ministrred a-  
lone. And therefore of any suche insti-  
tucion, as the worde (institucion)  
doth sounde at the first hearynge, is  
not testified in scriptures. But yf we  
meane,

meane by institution, the first conse-  
cracion of it; when by gods myghtye  
woorde the myracle was wroughte in  
the conuersion of breade and wyne in  
to the body and bloud of Christ, with  
commaundemēt to the church; to do  
the same tyll he come: Of this the  
euangelystes beare wytnes, whiche  
the church hath receyued. And as S.  
Paule sayde, Ego accepi a domino,  
quod & tradidi vobis. So the holt  
church may say the same wordes; to  
lyke credite by whose mynistry, the  
same feast is daily prepared for the  
hole church; with consecracion of the  
body and bloude of Christ; whereof  
good men reioysinge them selfe; with  
the presēce of the hole mystery, which  
they se in the masse, at whiche tyme  
good men also spirytually eate and  
drynke the same, with the common  
mynistry, and beleynge the hole to  
be in eche kynde: haue by example of  
Christes Disciples in Emaus, conten-  
ted

Luc. 24.

fed them selfe in the sacramental com-  
 muniō with the one kynde, not repel-  
 led as vnworthie to receyue the other  
 kynde, but forbearynge of their selfe  
 reuerently, for the more semelye distri-  
 bucion, and orde amonge them, whi-  
 che the church hath allowed, as our  
 mother and nurse, who continually  
 feedeth vs, with the foode of truthe.  
 And therfore seing we be assured, that  
 as Chyrist dyd institute the sacramēt,  
 so he instituted the church, to be fedde  
 with the same sacrament, and to haue  
 the ministracion, distribucion, and  
 orde of it, tyll he came. And vnto  
 this daye, we be onely ascertayned by  
 tradicion of the church, in the true vn-  
 derstandyng of the euāgelys, of our  
 orde in cōsecraciō of y<sup>e</sup> said sacramēt,  
 & the cōcumstaunce of the pronūcia-  
 tion of Chyristes wordes, wherby the  
 same is wrought. What can it meane  
 but confusio, to wrangle with the  
 church in this matter, and by scil-  
 lac: on

lacyon of wordes trouble the simple  
vnderstandynges: what a worde is  
(institution) with the vnderstandyng  
they geue it, to astoyme the rude eares:  
For who can suffre, to here spoken  
that Chrystes institution, shulde be  
broken or altered: consydeyringe the  
worde carleth with it a sound of pre-  
cysenes, and commaundemente in  
Chryste of this or that orde, whiche  
can not be verpyfied, speakyng of the  
institution of the sacramente, and the  
worde well vnderstoode, may be sus-  
fred, spgnyfyenge the fyrste exhibiti-  
on and mynystracyon of it. And so  
some wypte, that as Chryste dydde in  
the syrte of Iohn, promyse the insti-  
tution of the sacramente, sayeng, Pa-  
nis quem dabo uobis, caro mea est,  
pro mundi vita. The breade I shall  
gyue you, is my flesshe, for the lyfe of  
the worlde: So dydde he institute  
the same in his last supper, of whiche  
institution, men wolde now make,  
a pre-

Jo5.5,

a p̄cepte lawe, as the ord̄e shulde  
 be taken awaye, frome the churche  
 mother of truth̄e, whiche folowynge  
 Ch̄ystes example, and the apostels,  
 hath suffer'd communyon vnder one  
 kynde, and hathe reiected suche, as  
 wolde improue the same, as men one-  
 ly studious to impugne an establi-  
 shed ord̄e, whiche faulte is nowe  
 moche spred abrode, both in this high  
 matter, and also in ceremonyes, and  
 namelye suche as garnyshe Ch̄ystes  
 religion, wherein þe deuyl vseth a mer-  
 ueylouse poynt of sophistry, by diui-  
 sion, and examynynge partes alone,  
 whiche partes so considered sene-  
 rallye, be nothynge, and yet ioy-  
 ned togyther, be somewhat, and very  
 necessarye, and here I saye, necessa-  
 ry for oure estate, althoughe not ne-  
 cessarye, in respecte of the p̄ncypall  
 thynḡe. I will open this poynte  
 of sophistrye, whiche consisteth in  
 dysp̄sion, in whiche the smalenes of  
 the

Note this  
 difference,  
 howe thynḡs  
 may be  
 called & be  
 necessarye in  
 relatiō, whiche  
 elsmyght  
 be om̄itted.



the parte deuised from the reste, and  
consydered alone, is in respecte of the  
hole, called nothyng. And in comen  
speache it hath obteyned to call that  
nothyng, whiche by comparison of a  
farre greater, is very lyttell. As yf  
one were asked, whether a farthyng  
wolde make a ryche man. A symple  
man wolde aunswer, Naye, and in  
dede a farthyng consydered alone, is  
nothyng regarded, and yet of suche  
lyttell farthynges, in numbze sette to-  
gyther, ryches consysteth, and by the  
same disseuered, is induced pouertie.  
A quantite maye be so inynutely dy-  
uyded, that his partes be accompted  
nothyng, and yet those same togy-  
ther ioyned, make the greete masse, &  
haue an estimation. And therfore in  
the discussyon of ceremonies, semely-  
nes, and ordres, the dewyll frameth  
his questions by dyuysio, and asketh  
of eche thyng alone, disseuered from  
the reste. As for example, whether a  
Chauen

shauen crowne maketh a priest: wher  
 vnto a man muste answer, as he wold  
 do to the question of a sarthyng be-  
 fore moued, and saye, *Yaye*. Well of  
 the deupll, theinne alwaye with youre  
 crowne, and calleth it a fleshe marke,  
 bycause he wyl with a nycke name  
 deface it. Then he asketh whether a  
 longe gowne maketh a priest: of that  
 colour or that facyō: and then it must  
 be answered, *Yaye*. And then there  
 muste be a songe made of it, with a  
 waye with it. Then the deupll com-  
 ineth to the ceremonies in ordres ge-  
 uyllige, and asketh of ceremonies se-  
 uerally alone, wherunto as he dis-  
 seuereth them, the answer muste be,  
 no, wherupon he cōcludeth, *Ergo*  
 they be nothyng requisite. After whi-  
 che sorte, he shall also diuide you  
 the sacramentall wordes, and aske  
 of euery worde of them alone, And as  
 it is graunted, howe that one worde  
 doth it not, that worde is layd asyde,  
 And

And so he wyll peruse all, and by sophistry in diuision wype out all, as nothyng. And in other matters lyke, wyse frame this questio, for example. Shall forbearynge of meates saue a man: The answer must be, No. And then, Ergo eat all daye longe. Doth watchynge bynge a man to heauen: Naye, Ergo slepe and spare not. Is the place cause why a mans prayer is good: The answer must be, Naye. And what nedeste thou comme to churche then, sayeth the deuyl, onles it be to heare my false teachynge set forth. And thus by these subtile questions, the deuyl robbeth simple men, euen of the substance by degrees of true relygion, as parasites and flatterers robbe wanton heyres of theyr worldly substance, by allurynge them to prodigall and wasteful distributio of theyr goodes and landes, in seuerall lyttle portions, with these questions to the wyse younge man, what  
is

is this to you say: a small matter en  
your purse, and nothyng to youre  
substaunce. But by such nothynge,  
we haue seene younge heyres, soden-  
lye broughte to nothyng, and made  
very beggers. As we see lykewys, by  
the deuylles sophystycall entysemen-  
tes by seuerall inquisitions, of the va-  
liditye of this or that ceremonye alone,  
ceremonyes so contemned of many,  
as the substaunce of our relygyon, is  
amonge manye prodygall chyldren  
wasted and consumed, & by cōtempt  
of the priest & his garmentes aparte,  
by small regarde to the place, and o-  
ther ceremonies neglected: Christ him-  
selfe in the sacrament of the aulter is  
despyled mocked and scorned, w<sup>th</sup> such  
toyces and termes, as the Jewes deuil-  
fed not moze spitefull, euen when they  
saluted him, w<sup>th</sup> Ave rex iudeorum, &  
spett i his teeth. But after y<sup>e</sup> same sort  
reuerēce decayeth towardes al estates  
& innocēcy (as one writeth) departeth  
from

Mat. 27.

Mar. 15.

Lod. 19.

from man by degrees, no man begyn-  
neth with the greatt abhominatio,  
but where small faultes be not duely  
corrected, the great and abhominable  
shall neuer be eschewed. The mar-  
chaunt that wyll thryue, escheweth his  
farthyng, and is therein throughly  
wytte, to matche with the deuylles  
sophistrie, & can espye that althoughe  
a farthyng considered alone, is no-  
thyng: yet he is therein as wyse as  
Herodus, who for a lesson of thry-  
uynge sayeth, Lytle to lytle maketh  
a greate heape. So wyse be the chyl-  
dren of this world in theyr geueratio,  
to orde the wicked Hammona, And  
for conseruation of our religion, whi-  
che shulde for euer conserue vs: we be  
so foolyshe, to be deceyued with the  
deuylles false sophistrie in diuylson,  
and call all nothyng, that conteyne  
not the hole summe, wherof ensueth  
the dissipatton of all, amonge many,  
to the destruction of body & soule, for  
euer

diler, as we haue lately sene in a felwe  
 that dyed most miserably, to the terri-  
 ble example of other, to beware by  
 them. The wrath of god, hath lighted  
 on them, but they onely were not in  
 faulte. Derelinquat impius viam suam  
 & vir iniquus cogitationes suas. Be-  
 leef hath ben so muche talked on, and  
 with talkynge, men fallen into suche  
 ydlenesse of woorkes, that the deuill  
 hath taken his opportunitie, to spoyle  
 men of theyr true beleefe, for onely be-  
 leefe wanteth, that hath ben so muche  
 trauelled of, onelye to susteyne. Cato the  
 Romaine, as a worldely wyse man,  
 vttered a prouident sentence, that he  
 feared the youth of the Romaines,  
 shoulde leaue theyr valyaunte actes,  
 after they begonne ones so muche to  
 talke of them. The speache was not  
 the cause thereof, for then we shoulde  
 saye, learyng was not good, but  
 yet we often see them conuerse togy-  
 ther, whereby appereth suche corrup-  
 tion

S.

tion



1. Cor. 14.

1. 17

Eccle. 2.

tion in mannes nature, as speche in a  
 common welthe. Shulde be committed  
 to some, and the multitude in silence  
 to speake of vertue with their dedes.  
 Accordynge wherunto, S. Paule  
 sayde. Two or thye of the prophetes,  
 shulde speake in the congregacion,  
 and the rest holde their peace, & none  
 speake agayne, onlesse he had a newe  
 reuelacion. If men were as wanton  
 in theyr speach, as wpyuen, why shuld  
 not such, be vnder the precepte of sy-  
 lence, as well as wpyuen, and if they be  
 desyrours of knowledge, ascend to the  
 mountayne where it is placed, by  
 suche degrees, as Gregory Nazian-  
 zen speaketh of, very necessarye to be  
 obserued. For els in the tounge and  
 knowledge is moch looser, and te-  
 meryte, onles the same be ordered and  
 stayed by the feare of god. For where  
 is the feare of god, ther is keepynge of  
 his commaundementes. Where the  
 commaundementes be kepte the car-  
 nall

nall parte is purged, whiche els had  
 been mannes fons of cloude, and thus  
 fereth it not to setle clea; the want of  
 godly light. so here is such purging:  
 there is clea;ness, whiche causeth  
 muche delyre euery one to ascende  
 from here to thither, whiche is the  
 staire of knowledg, and consterati-  
 on of it, & so by these degrees, boynge  
 is the way to knowledg. But this  
 orde is pretermyned, wherof fol-  
 loweth such effect of knowledg, as the  
 apostle speaketh of. For the knowledg  
 swelleth and puffeth up mannes bo-  
 inackes, the faulte wherof is not in  
 leaching, but in the indisposicion of  
 such, as presume vnto it, whiche fault  
 god of his infinite mercie can gra-  
 for he onely can and will, whiche his  
 pleasure shal be, to lobe our behaui-  
 our towarde hym maye haue on be-  
 hafe. If requeste, intercession, and de-  
 spite to all, entered in with charite  
 of plemente to soules, and mercie plun-  
 tyfully

Boynge is  
 the meane &  
 waye to  
 knowledg.

1. Cor. 8.

1522. 107  
tisfullpe: appointed to other, can be  
fornie that is anywise, al hath bene as-  
sayed and attempted on the knynges  
maiesties behalfe. As he is a pryncce  
furnished with knowledge & power,  
goddess sperevall gyftes and great, so  
he hath vied both, for the reformation  
of his people. The conseruation of  
true belefe is onely desired, for the  
magnificence of gods glory, wher-  
in the deuill also pretendeth to la-  
boure and trauaile, but deceytfullye  
and also sophistycally, as I haue pur-  
posed to declare vnto you, which how  
I wolde haue done for the relief of  
other, I knowe, & howe I haue done,  
shalleaue it to your iudgement, whi-  
che god direct, to that tryynge of al  
truth, whiche is onely in our Saui-  
our Iesus Christ, and by hym, whom  
all good chrysten men haue from the  
begynnyng, and do still beleue, most  
assuredly, to be presente really, in the  
sacrament of thaulter, withoute lea-  
uynge

upunge his seate in heauen, where he  
 is also continually our aduocate,  
 to relieue oure infirmities, as  
 he is in the sacramente of the  
 altar to fede our weake  
 bodyes and soules,  
 whereby to  
 make  
 vs  
 stronge, to come to  
 hym, and lyue  
 without  
 ende.

Amen.





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